The Living Church

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EDITORIALS AND COMMENTS

Church and Pan-Protestantism

NAMES quickly become catchwords, and then degenerate into fetishes or scarecrows as the case may be. Indeed a fetish and a scarecrow have very much in common.

After that degeneration has been accomplished, it is difficult always to give to the word again its true significance. History is too full of illustrations of this fact to make specifications necessary. If we should put at the head of our editorial columns the old religious warcry, "It's the mass that matters," thousands of devout Churchmen who love and reverence the Holy Communion would immediately proceed to attack our principles, though only in expression would these differ from their own.

Probably the second of the words at the head of this article—perhaps the first also—has thus degenerated. If we are to contrast the two words we must first define terms in such wise as to assure ourselves that we have neither fetish nor scarecrow before us.

Pan-Protestantism is a concept of our own generation that has very much to commend itself. Protestantism historically was essentially divisive; it stood for the right of every man to make his own Church, which, when made, should be the equal of every other Church, ancient or modern. It was this ultimately that stood between the Church of England and those bodies that went out from her in Reformation days. It is this that distinguishes the Anglican position with respect to Rome from the Protestant position with respect to Rome. The Anglo-Roman controversy hinges upon the right of a *national Church* to withdraw from allegiance to the Papal see and yet remain an integral part of the Catholic Church. The Anglican asserts, the Roman denies, this to be a right. The Protestant-Catholic controversy hinges upon the rights of *individuals* to withdraw from the Catholic Church and then, in voluntary association with other like-minded individuals, to form other Churches. The Protestant asserts, the Catholic denies, this to be a right. Back of all controversies over the Papacy, or over the Threefold or any other-fold Ministry—which are only details—lies this ultimate difference between three sections of Christendom.

Now Pan-Protestantism stands for a partial reversal of the original concept of Protestantism. Still maintaining the theoretical right of Christians to divide, to constitute themselves into new Churches, and to erect rival buildings, it is an effort to prevent them from doing this by entering these new-made Churches into a voluntary alliance with each other whereby a spirit of coöperation shall be substituted for the former spirit of competition. This manifests itself in a desire to divide up territory between the constituent parts of Protestantism in such wise as both to prevent duplication and to provide for occupying fields that are not already "worked" by any section of organized Protestantism. Out of this grow naturally such plans as the consolidation of schools and other institutions and the substitution of inter-denominational or undenominational activities for those representing a single body. The intrinsic economy of such a plan is obvious; while the substitution of a spirit of coöperation for the earlier polemic spirit is also a decided gain.

To make this feasible, Protestantism has necessarily receded from some of its earlier positions. Fifty years ago a Presbyterian, a Baptist, and a Congregationalist deemed it exceedingly important that the theological and ecclesiastical positions which each of these sects maintained should be vindicated as against each of the others. To each of them it was important that the whole Christian and pagan world should be brought into agreement respectively with the Presbyterian, the Baptist, or the Congregational position, according to the view of each party. There was no attempt at coördination of these positions with each other, much less with any phase of Catholicism, against which all of Protestantism deemed it a primary duty to maintain a firm and relentless opposition. "Liberty" was the fetish of the Protestant world; and the liberty of Protestantism was the inalienable right to disagree with other people and to found a new Church. To seek a basis for agreement was therefore to infringe upon the sacred fetish of the Protestant religion.

When, therefore, the attitude of the Protestant world has so generally changed that a desire for coöperation has succeeded to this earlier divisiveness, one would treat this newly-coined word, Pan-Protestant, with the greatest respect. It stands for the most important development in Protestantism since the Reformation. It is the beginning of the backward movement of the pendulum from the extreme of "liberty" toward the true mean between liberty and obedience. If Churchmen treat Pan-Protestantism as their own particular scarecrow they make a great mistake. It is partly a commendable movement. And we can quite understand the feeling of disappointment, even of resentment, that thoughtful, progressive thinkers in the Protestant world feel toward our own Churchmen when they find these maintaining an attitude of aloofness from a movement of this sort. THE LIVING CHURCH has for too many years been in constant touch with such able exponents of all that is best in Protestantism, as the *Interior,* the *Advance,* and the *Congregationalist,* not to feel the warmest sympathy with their respective points of view. Their editors can scarcely realize with how much interest and sympathy we enter into their discussions. They are not alien to us; they are an invaluable factor in the world's religious assets to-day; and the man of any religious body who does not uphold the best of the press that represents his body is pathetically deficient in that principle of constructive loyalty that is so greatly needed throughout the religious world.

THE RELATION of Anglican Churchmen to Pan-Protestantism should therefore be one of deep and appreciative sympathy. But for us to participate in that movement would be as

wrong to the Protestant Churches as to our own convictions.

If we have rightly stated the respective positions of the several factors in Christendom it must clearly appear that the Anglican Churches never accepted that principle of divisiveness that is the underlying characteristic of Protestantism, never accepted the position that secession from the Catholic Church is the right of Christians or that new and voluntary Churches, of equal authority with the historic Catholic Church and its branches, can legitimately be created; and therefore the Anglican Churches cannot go further than to feel warm sympathy with a movement that is obviously external to them and whose course of development has proceeded from alien principles.

The Church position to-day is precisely what it was when Presbyterians, Baptists, Congregationalists, and others, so effectually registered their dissent from it as to withdraw from the communion of the Church and to establish new communions of their own. It ought not to surprise or to annoy our friends that such should be the case. The organic conception of the Church was universally accepted throughout Christendom for fifteen hundred years when their fathers formulated their dissent from it, and is held by two-thirds of the Christian world to-day. When therefore our friends find the Anglican Churches holding themselves, as a matter of course, apart from the new combination of forces in Pan-Protestantism, they ought neither to be surprised nor aggrieved, much less ought they to deem it a lack of sympathy nor—still less—should they attribute it to any sense of personal superiority on our part. That attitude is required by our allegiance to the principle of the Holy Catholic Church, a principle that is enshrined in the creeds and which, to us, is the expression of an unalterable condition; the organic Body of Christ on earth, extending the Incarnation through time, knitting individuals sacramentally into that Body, speaking with the authority of Christ Himself, radiant with the illumination and virile with the life of the Holy Spirit. To us that is the Holy Catholic Church, and the question whether any given organization is or is not an integral section of that Body is one not of sympathy but of fact.

An agreement of varied bodies, holding to different and conflicting series of doctrines, all of them rejecting the organic conception of the Holy Catholic Church, all of them tracing their lineal descent to express secession from that Church, all of them rejecting the authority and impeaching the constituted official representatives of that Church, is simply a thing apart from the life of the historic Churches. We may sympathize with it as being a long step in advance of the religious conceptions that preceded it; but to suppose that because of this partial recovery from the anarchy of ultra-Protestantism we must or can throw in our lot with this distinctly alien movement, is to suppose that, two and a half centuries after the Church of England had fought its battle with Puritanism and had finally won out on historic grounds, it is now ready to surrender and accept the position of those who deliberately went out from her. It is an unreasonable expectation of our Protestant friends and it would be a backward, an unpardonable, step for us. It would be as reasonable for us to ask or to be asked to participate in the approaching Methodist general conference, that will discuss the proposed union of all Methodists, on the ground that we believe such union would be a step in advance. Because we think that and have full sympathy for the movement, it does not follow that, by participation in it, we should number ourselves with the Methodist Churches.

True, there arise from time to time ardent souls in the Anglican Churches who, on the one hand, seem unable to sympathize with this new spirit of coöperation in the Protestant world, and who, on the other, seem not to see the incongruity between maintenance of our historic position as an organic branch of the holy Catholic Church and a union with bodies that have seceded from that Church. Both these classes of Churchmen are an embarrassment to the work of the Church: the first because they place us in an unloving, unsympathetic attitude that is wholly unworthy of the Church, and the second because they reduce the position of the Church to an absurdity, committing it to two diametrically opposite positions with respect to the holy Catholic Church or surrendering the old-time Catholic teaching for the newer principle of secession; while if that misconception is held by those who administer the authority of the Church it necessarily results in maladministration, embarrasses the work of the Church, alienates those Churchmen who demand that the Church stand for the principle of *Churchmanship*—which the great body of the Church will always demand—and creates a condition of unrest in the Church that is inevitable whenever Churchmen are forced to lose confidence in those administrators to whom they have entrusted great responsibility.

FOR IN THE RELIGIOUS WORLD, as in that of politics, the words of Bishop Brent that we printed last week remain true: "The whole history of alliances, treaties, ententes, seems to say to us to-day—*In a world of men unchangeably one,* BEWARE OF THE VICE OF INCOMPLETENESS AND THINK IN TERMS OF THE WHOLE." As Bishop Brent pointed out in the footnote appended to his article, President Wilson was uttering almost identically the same words at almost identically the same time. Pan-Protestantism is a great advance upon the religious anarchy of the earlier Protestantism; but inseparably with it is "the vice of incompleteness." Protestantism is inevitably but the party of the opposition in Christendom.

For though Catholicity may sometime coördinate Protestantism, Protestantism never can coördinate Catholicity, just because the part cannot embrace the whole. And to express this in concrete instead of abstract terms, let us ask those who stand for the expression of the principle of Pan-Protestantism in Latin-America by the division of territory among the "Churches," what part of Brazil they intend to assign to the Roman Catholic Church. Merely to ask the question is to show the limitation of Pan-Protestantism. As the very term implies, it stands for "the vice of incompleteness." Whatever may be said for those who have grown from a principle of religious anarchy to a principle of incompleteness, it would be a spiritual crime for those whose position *ought* to enable them to "think in terms of the whole" to commit instead the "vice of incompleteness."

Protestantism is obviously incompleteness. Catholicity is "thinking in terms of the whole."

God have mercy upon us Churchmen, who, professing the larger characteristic, have so often fallen short of it in practice.

"Freedom of Speech"

IF the Bishop of Tennessee so interpreted the editorial printed in THE LIVING CHURCH of July 17th, entitled Freedom of Speech, as to make it seem that we had contravened any principle suggested in his present letter—printed in the Correspondence columns of this issue—we must have written very loosely indeed. Of course we agree with what he has written under the title, The Freedom of the Chair, nor was there the smallest intention on our part "to defend the trustees of some of our great secular universities who silence professors if their expressed opinions happen to contravene the view of the trustees on political and economic subjects." We think a second reading of the editorial will show that no such view was set forth. But we were assuming that as a foundation and trying to get beyond that position. What is the ultimate basis of broad culture in a university, whether in the domain of sociology or elsewhere: the unlimited right of the professor to say what he pleases, or the duty of the governing body to require him to present a broad, inclusive summary of the different schools of thought on the subject, adequately describing each of them and insisting upon none?

Is not a college professor bound to do more than present his own "opinions" on "political and economic subjects"? Suppose he is violently wedded to the old economic order and violently opposed to everything that has been written in the interest of economic reform: is he to have indefinitely the "right" to misrepresent the advanced thought of the day by insisting upon his own reactionary view? Bishop Gailor will easily call to mind at least one prominent educator who has frequently done just that. It is that sort of violation of university proprieties against which our protest was made. And, though THE LIVING CHURCH has too frequently taken advanced ground for its own opinions in economic subjects to be in doubt, we should think it deplorable if any university professor should present only such views as we have ourselves expressed, insisting upon these as essential to be swallowed whole and giving no opportunity to his students to learn what other authorities in the same subject have taught. We cannot think that the Bishop of Tennessee would defend the "right" of a university professor to give a one-sided emphasis to his own particular view on economic problems, to the exclusion of the views of other scholars; and if he will analyze the two instances in which "pressure was brought to bear upon" the trustees of the University at Sewanee to "silence professors for expressing unwelcome opinions on social and

economic subjects" (we are not familiar with the instances), will he not find that those who brought the pressure desired the professor to teach some particular view of the problem (presumably a reactionary one) and objected to that full view of the problem as it is seen by many thinkers, which the trustworthy professor would wish to give? It is against that very one-sidedness that our protest was made. Granted that a professor is justified in expressing "his own preference for one theory or interpretation over another," does it not still remain true that he is bound to give a fair statement of other views that are current in the world of thought?

This was admirably stated recently by President Van Hise, of the University of Wisconsin. Asked the familiar, stupid question "whether Socialism is taught in the University," he replied (in substance): "If by *taught* the inquirer means *expounded,* Socialism of many distinct kinds is certainly taught in the University, and so is individualism of many kinds, and even anarchy; for we try to have each serious attempt at a solution of social problems intelligently presented at the University; but if the question means whether Socialism, or any other attempted solution, is *inculcated,* it certainly is not." In our judgment that is the perspective to be sought in the presentation of such questions, and *not* the opinion of one instructor, however wise he may be. And, to obtain this, we believe it must be agreed that the "right" of the professor to "freedom in [his] chair" must be tested by inquiring whether he uses that freedom in the interest of the larger presentation of the problem in all its aspects, and not in the interest of insistence upon his own particular view. Which, in turn, means that the governing body of a university is bound to take cognizance of a professor's teaching, exactly as Sewanee did when such teaching was challenged; to uphold the professor if he had fairly presented the problem in all its aspects and to condemn him if he had not. We do not ask our universities to tolerate, in the interest of freedom of speech, a professor who presents such a broad view of his subject; we ask them rather, in the interest of sound learning, to make it their business to see that no professor adopts any other attitude toward it. We ask that the responsibility be shifted from the professor to the governing body, and that it be understood, not that the professor is *free* to give such a presentation of his subject, but that he is *bound* to do so; that he is not free to do anything else. For, in the last analysis, it is the *University,* and not the professor, that is responsible to its students and to the world of culture for giving a broad rather than a narrow view of any subject. Good-natured tolerance of a professor who adopts the only course that is worthy of the University is not enough.

We do not think there is the slightest real difference between the positions taken by the Bishop of Tennessee and by THE LIVING CHURCH on the subject under discussion. But the "Freedom of the Chair" does not, we take it, rightly mean a freedom to insist upon one's own view. Rather does it involve that sort of teaching which is defended by President Van Hise, and which, presumably, was vindicated at Sewanee.

And we are confident that after consideration the Bishop, as an experienced educator, will agree that the duty of insisting that this be done rests with the governing body and not with the individual professor.

THE letter from our rector at Geneva, Switzerland, printed in this issue, telling of the work of Americans and particularly of the American Church and THE LIVING CHURCH WAR RELIEF FUND, will, we are confident, make every American who reads it, and particularly every American Churchman, and most particularly those who have contributed to that fund, proud of the nation and of the Church that has arisen to the emergency and is doing such magnificent work in the healing of suffering and distress—as far as these can be healed. The opportunities for unselfish work in neutral Switzerland seem even greater and more pressing than those in the belligerent nations themselves, and that neutral state in the midst of conflict is indeed a veritable oasis. Yet, writes Mr. Belden in a private letter, "THE LIVING CHURCH FUND is the only one that has reached Switzerland, although the burden is relatively as great as that of any of the countries at war."

War Relief

Let us not be hindered by midsummer lethargy in doing what we can to promote this work of true religion. The list of those who coöperate this week—ending Monday, August 2nd—through our own RELIEF FUND, is as follows:

Cambridge Conference for Church Work	$ 40.98
Miss S. Alice Ranlett, Auburndale, Mass.	1.00
Mrs. Lydia B. Hibbard, Chicago	25.00
Church of the Ascension, Pittsburgh	4.60
J. Wareham White, Chicago	1.00
E. C. C.	25.00
S. M. P.*	1.00
Rev. John Flockhart, Greenwood, S. D.*	10.00
F. H.†	10.00
Total for the week	$ 118.58
Previously acknowledged	12,948.14
	$13,066.72

* For relief work among Belgians.
† For use in France.

ANSWERS TO CORRESPONDENTS

P. E.—(1) The appropriate times for the use of the *Sanctus* bell are immediately before the *Sanctus,* and the consecration of each of the elements in the words of our Lord. It is also sometimes used as a signal for communicants to come forward.—(2) Custom only fixes the color of the sanctuary lamps.—(3) The biretta is meaningless when used inside the church, though some ceremonial authorities provide for its use—unwisely, in our judgment.—(4) Probably not.—(5) The omission of the Creed at a Requiem celebration, though common, is, in our judgment, improper, unless Morning Prayer has immediately preceded. The omission is proper according to the Roman rite, where the Creed is recited only on Sundays, a Requiem being held only on week-days; but Anglican rubrics provide for its recitation at all Eucharists, and there is no authority to except Requiems from the rule.—(6) Only necessity justifies a priest in celebrating more than once on a single day and it would be only a very grave necessity that would justify him in doing so more than twice.—(7) A layman may (*a*) serve as sub-deacon at the Eucharist and (*b*) officiate at a burial, in the absence of a priest.

INDIVIDUAL LIBERTY AND COMMUNITY WELFARE

THE CLASS of questions I have in mind are largely what I may call community questions; that is, their influence on the community is all important, their influence on the individual less so. The moral action of the individual in a special case might unhesitatingly be ruled in one way; but when the individual action is considered as a factor in the community action the moral color of the problem undergoes a change. In such cases there arises a conflict of interests—a conflict between individual liberty and the good of the community.

I will instance three cases of the sort of problem that I mean; the cases of Sunday observance, of gambling, of the use of intoxicants. If we apply to these cases the rulings of current morality there is no doubt what the decision would be. It cannot be maintained that all amusements are wrong on Sunday, or that all games played for money are sinful, or that it is sin to drink in moderation that which contains alcohol. And yet it is undeniable that social questions of the very gravest moment are involved, which are and will remain incapable of solution unless we can find some guide for our conduct that goes deeper than the moral ruling as to what the individual may or may not do. It is one thing to say that there is no sin in a Sunday party for pleasure, and another thing to face the conditions of Sunday life in any American community with wide-open saloons and pleasure resorts and theatres. We can hardly set up our indiviual preferences in the matter of amusement as the standard of the community. The difficulties put in the way of the moral and religious training of the young by the present conditions are simply appalling. It is undeniable that it is a perfectly innocent act to drink a glass of wine or beer; it is also undeniable that alcohol is one of the very greatest sources of corruption, political, social, physical, moral, spiritual. In the degree in which alcohol is eliminated from any community that community gains in moral fibre, in social prosperity, in political and physical health. It is true that the playing of games for money is not condemned by moralists; it is also true that the playing of games for money is a fruitful source of social corruption.

It is evident that in all these matters there is a conflict between the liberty of the individual and the interest of the community. It is useless to say that the harm arises when the right of the individual is abused, and if each one were to confine himself to his strict right there would be no problem. That is true as a matter of logic, but we are not confronted by a problem in logic, but by a disastrous human situation. The very point is that the continued individualistic assertion of right and liberty retains the situation in all its horror. If it is to be dealt with successfully it can only be through finding some principle of conduct which transcends the narrowness of individual right: and that principle is the principle of sacrifice which is the central principle of Christian living. After all, the Christian religion is not the religion of individuals but the religion of a community—of the Kingdom of God—the members of which are bound together by their common inherence in the Body of Christ. The members of that Body are not isolated units, but act and react on one another—suffer and rejoice together. Their interests are common interests, the interest of the weak brother is the interest of the strong. "Thou shalt love thy neighbor as thyself," is the principle of community action.—REV. J. G. H. BARRY, D.D., in *Holy Cross Magazine.*

HE CAME DOWN FROM THE MOUNTAIN

By H. C. Tolman, D.D., LL.D.

TENTH SUNDAY AFTER TRINITY

THE reason for Christ's retirement to Caesarea Philippi was in order to obtain some respite from the persecution of the Pharisees and Sadducees.

So have suffered great men at all ages. God's heroes are those who are fearless in the face of criticism from false standards. It has been rightly said that the great truths for which men died we breathe to-day as free as air. But men must suffer and die for them. Of these is the Kingdom of God.

It was a wondrously beautiful landscape which was spread out before the view of Christ. The land was verdant and fertile, in sharp contrast to the wild country about Jerusalem. The stately temples told of the faith of the great world power with the magnificent cult of Jupiter and Apollo celebrated with all the splendor of Roman imperialism.

These called invitingly to Christ. How easily Jesus could have yielded to the tolerant spirit of the Roman religion. Rome was most friendly to new phases of religious thought, as was exemplified by the introduction and adoption of the Mithra worship from Persia. Christ's own people had turned deaf ears to His earnest appeal. His great mission had been misunderstood. He knows that the future promises no better success, but only increased sorrow, toil, and disappointment. If He enters the Graeco-Roman world He will secure peace, tranquility, success. Christ would have been remembered as one of the great philosophers of Rome, but He never would have been our Redeemer.

The same temptation comes to us. We wonder if we should not give up the fight. We say, "Let dull ears continue dull." We think we are not appreciated and our work has been in vain. Then comes the thought, "Why not break faith with our mission and win the applause of men?" For all our self-denial, we meet human ingratitude. We ask, "Have we not made a mistake in failing to look after our own interests in spite of the call to higher altruism?"

On the mountain summit Christ reflected the glory of heaven. He was transfigured and His face was as bright as the sun. I wish we with adoring disciples could have looked upon that face. God's spirit shone through Him. He had conquered self. He had conquered the world. He made the supreme choice to "go down." And now He hears clearly the divine approval. It is God's voice which speaks, "This is My beloved Son in whom I am well pleased."

How often God speaks to the human soul! I see a Hebrew woman about her daily task. She lifts her eyes and sees the angel, and he says, "Blessed art thou among women." I see toiling fishermen clad in homespun climbing up the mountainside. They see a vision of the transfigured Christ. I see sorrowing women at the grave, but before them stands the angel and he says, "He is risen." So every mother as she bends over her child wears the halo of the Madonna. Men struggling with perplexity, and doubt, and sorrow, can behold the transfigured Christ. Mourning friends beside the tomb can hear the angel whisper, "Resurrexit."

Christ goes down from the mountain, down from the vision of worldly peace, power, and honor, down from the rich valleys to the hot Judean sand, down to Gethsemane, to betrayal, to ignominy, to Golgotha.

The same divine call comes to us if we are to follow the footsteps of our Lord. It bids us to go down from the allurements of sensuous pleasure, down from our ease, our comfort, our luxury, down from our selfish gains and ambitions, down to poor and suffering humanity, down to share their woes, down close to the broken heart, down to the degraded and sinful, down to the renunciation of our will, down to Calvary to crucify ourselves.

It is God's call.

The victory is the divine life in the soul.

The reward is the peace which the world cannot give.

"With forbidden pleasures
Would this vain world charm;
Or its sordid treasures
Spread to work me harm;
Bring to my remembrance
Sad Gethsemane,
Or, in darker semblance,
Cross-crowned Calvary."

THIS comes from Brittany, written by an American priest:

"The Corpus Christi procession in our village of Guérande was a wonderful sight. It is an old walled town, walls and moat all intact, and the procession followed the line of the walls outside. There were two *posoirs;* and after coming from church we saw advancing towards us a herald in red velvet and gold, with a great spear—a man seven feet tall! After him came the *Suisses,* little kiddies of six or eight in mediaeval dress; then hundreds of quaint costumes—two or three little St. Johns, hugging white, woolly lambs, bands of boys singing, acolytes with censers, a flock of first communicants in white dresses and veils, sisters, seminarists in gorgeous copes, the curé in cope of gold, with the Host; and after that the *Paludiers,* the old men of the salt-fields in scarlet and white, and two thousand peasants and villagers. All this, against the old grey battlements covered with masses of flowers, the bluest of blue skies above, and the air heavy with the scent of acacias. It was a sight never to be forgotten."

ONE OF THE STRANGEST suits ever filed in the courts of Massachusetts is the suit of a wife and children against the Essex Hotel in Worcester, for $20,000, which was filed in the Superior Civil Court at East Cambridge recently.

They allege that the illegal sale of liquors to the husband and father at that hotel October 18, 1914, was responsible for his arrest, in consequence of which he was sent to prison, thus depriving them of his support.

The allegation of the petitioners is that as a result of the drink sold the father, illegally, they claim, in that hotel last October, he became intoxicated and assaulted and robbed a man as a result of his condition. They further claim that he was sentenced to serve from five to seven months in jail for the offence and that they are so deprived of his support.

This is surely a legitimate line of action against those who put the bottle to their neighbor's lips. I hope the wife wins.

THE SAME SPIRIT referred to here recently, with regard to attendance at a high school commencement, has been reported from Amityville, L. I.

"Because a preceptress of the high school failed to appear at the commencement exercises and instead is said to have chaperoned four of her pupils at a house party, she was called before the Board of Education to answer some questions regarding the matter. She declined to do so without advice of an attorney.

"The trouble originated through the refusal of the only Roman Catholic member of the graduating class to attend commencement exercises in a Methodist church. The Board of Education sustained the dissenting student, and ordered the exercises held in a theatre. The other nine members of the class refused to appear at the exercises in the theatre. Four of the girl graduates went to a house party instead, taking this teacher as their chaperon."

HOW GOOD this is, from a recent number of the *Commonwealth:*

THE CALL

"Lord, Thou didst call me over field and wood
But life was good,
And there were flow'rs about me, where I stood,
And all the way.
And I, to gather them, must further stray
And so—at shut of day
My feet were bruised and sore,
The flowers lured no more,
And I had wandered far and lost my way.

"Lord, Thou didst call me in my quiet home
And bidst me come,
But there were books of wisdom, not begun
To master one by one.

Deeply I studied them till day was done,
Ah, but at set of sun,
My brows were aching and my eyes unbright,
And, lo, my hair was white!

"Lord, Thou didst call me in the busy street
But there were friends to meet,
And one I longed to greet,
And all the day I lingered in sweet pain
Lest she should come again,
Or send some token;
But watched and longed in vain,
And when night came—with rain—
My heart was broken.

"Lord, had I come when Thou didst call, I might
Have served aright.
But now I am not fit to serve at all,
Yet—Thou dost call,
Oh, Saviour, Thou wast with me all the day
Even in the way
Wherein my feet did stray!
Thou knewest the mad folly of my youth,
And that strange pride I called 'The Search for Truth,'
Thou knewest all—even that hope that stole
And broke the heart, which Thou didst ask for, whole.
And Thou didst wait
With loving patience at the wicket gate,
Until, with tear-stained face,
Broken, unserviceable, I reached this place
And there, dear Lord, dost stand, and call me home.
. . . . . .
My God——I come."

SOME OF YOU do not believe in Political Equality, I know. But all of you will appreciate these verses by a Presbyterian minister; and I will confess that I agree with the sentiment of them.

"THE HANDS OF WOMANKIND

ELLIOTT E. ARMSTRONG.

"O childish hands of womankind,
So greedy now for play,
What will you seek, what will you find,
Through life's long dragging day?
Ah, little hands, in many lands,
New treasures wait for you,
When mother hands and teaching hands
Shall cast the ballot too.

"O plighted hands of womankind
That fling on eager souls
The filmy links of love and bind
To base or worthy goals,
New duties crown the heights that sing
This message unto you:
The hands that wear the wedding ring
Should cast the ballot too.

"O mother hands of womankind,
In travail sorely wrung,
Twisted in pain, in prayer entwined,
In agony upflung,
The yearning heart of mother earth
Foresees a balm for you,
When hands that guard the gates of birth
Shall cast the ballot too.

"O toiling hands of womankind
That shape a world to be
And from the everlasting mind
Build up a destiny,
The brooding justice overhead
Will pay this debt to you:
The hands that earn the daily bread
Should cast the ballot too.

"O wrinkled hands of womankind,
That lift for Christ to see,
By sorrow lined, by pain defined,
A new Gethsemane,
The touch that shall old age assoil
Draws nearer unto you,
When hands that lead and love and toil,
Shall cast the ballot too."

THIS IS significant, from a well-known English lawyer, who writes:

"Thank God we believe we see the end of many pernicious things in England as the result of the war. The emancipation of women must come in its way, and a nobler ideal set up for our young men, greater respect for women, and perhaps a religious revival, if only our State Church is capable of reforming itself. If it can't, I hope it goes, and a stronger will take its place."

That means, I suppose, freedom for the Church through a benevolent disestablishment. So mote it be!

CONDITIONS IN SWITZERLAND

GENEVA, July 10, 1915.

YOUR correspondent, Archdeacon Nies, has heretofore kept you informed of the general work in Switzerland in connection with THE LIVING CHURCH FUND. As the only clergyman of our Church now left in Switzerland, I would like to give you some account especially of our work in Geneva, in which the help of the Fund has played so large a part.

Geneva may be said to be the clearing house of the war. Owing to the neutrality of Switzerland—now the only non-belligerent country on the mid-continent of Europe—and because of the geographical position of the city itself, it is the point through which all the tides of misery flow. Looking back over the past eleven months, we see here a constant succession of the different phases of suffering caused by the war.

It should not be forgotten that the Swiss people themselves have suffered great hardships, on account of the mobilization of their entire army, and the consequent paralysis of industries; to say nothing of the cost to the nation of keeping the soldiers on the frontiers during all this time. The poverty and lack of work have been a serious problem in Geneva, particularly through the fall and winter. The American church and colony have joined with the local relief societies in helping the situation, and have contributed several hundred dollars to this object alone, beside much indirect or individual relief. It has also given considerable sums to the Swiss Red Cross for supplying warm underclothing and other necessities to the Swiss soldiers at the front in the rigors of an Alpine winter.

The first sufferers from the war itself were the *rapatriés*, consisting of persons in the enemy country, both French and German, at the outbreak of the war, who were able to leave and go to their own country. The only possible route was by way of Geneva and Schaffhausen; and for weeks these fugitives were passing through in both directions.

Then came the *refugees* from the seat of war, fleeing into the only accessible part of France, the district of Haute Savoie south of the Lake of Geneva, and consequently passing through Geneva. Several thousands of these people, in the lowest state of destitution, were quartered upon the peasants in the near-by towns of this region; who, while able to give them food and shelter, could not clothe them. This fell to the charitable people of this city, being the only large town near. In this work our society, organized by Mrs. Belden, took an active and important part, sending quantities of garments to them across the border.

After these came the *Belgians*, in the same state of homelessness and misery. Some hundreds of these were taken in by Geneva people, but they had also to be clothed. Several vestiaires were opened for the purpose, and our society took up this work also. It is still going on, though the need in this particular direction is not so pressing as at first.

The next phase of the melancholy procession was the passage of the *grands blessés*, or men so seriously mutilated or maimed as to be of no further military use, and therefore allowed to be exchanged. They were brought through Geneva in two Red Cross trains each day, one carrying French and the other German soldiers—pitiful objects, men with one arm or leg or none at all, men with one eye or entirely sightless, men with the half of their faces shot away. There was one who had lost both arms and legs, and had to be carried in a basket! Each car had its Red Cross doctor and nurses in attendance. The trains halted at Geneva long enough to give the men something to eat and to do for them what could not be so well done while in motion. This opportunity was taken, by those who had permission to visit the trains, to take delicacies and give words of encouragement to these poor creatures. Another exchange of these severely wounded has been agreed upon by the two governments, and is now in progress.

Next in order came the *internés civils*, that is, the exchange of civilian prisoners who had been held in concentration camps in the respective countries since the beginning of the war. These consisted of women, children, and old men, or others not available for military purposes. The Swiss government gave them free transportation across its territory from Bellegarde to Schaffhausen, or *vice versa*. At Geneva they were met by a Swiss committee, who distributed food and clothing to the most needy. Many of them had nothing but what they had worn since they were imprisoned. To this work also the American society contributed a large number of garments.

The latest, and, in point of numbers and destitution, the most important class, has been that of the *évacués*, consisting mostly of women and children, who were sent out of the invaded districts of northern France as not being able to be provided for. They were brought by the German authorities to the Swiss frontier, and then transported through Switzerland to Geneva; whence they were taken in trolley cars to Annemasse, where the French authorities took charge of them and distributed them in the southern towns. Two trains a day have arrived here, with an average of five hundred each. This has gone on daily for months, and up to July about 70,000 of these *évacués* had passed through Geneva—without home, without baggage, hungry, and almost without clothes. Such clothes as they wear have often to be burned. At the station they are met by Swiss landsturm soldiers and collected in a large public school building,

transformed for this purpose into a huge vestiaire, with facilities for bathing and giving hospital or medical treatment. After being cared for and clothed, they are taken to another building, where one good meal is provided before they start again on their journey to France. Space does not permit me to go into further details of this important undertaking. Some references to it have already appeared in THE LIVING CHURCH. This work—entirely one of charity—is that to which most of our effort has been directed during the spring and summer, and in which the aid of THE LIVING CHURCH FUND has been invaluable.

From the beginning of the refugee relief, our Church society, under the lead of Mrs. Belden, and made up of American and English workers, has sent out over 3,200 garments. The money has been used mostly in buying materials, which the society makes up. But some of it is being used also in the way of a double charity, in giving out a part of the work to poor women who need it. There are about ten of these women now working regularly, for whom this employment constitutes their sole support.

Replying to your inquiry as to whether relief administered to *évacués* in France covers substantially the same cases at another stage of their journey, I would say that I do not think it does, so far as clothing is concerned. The greatest need of these people, in this respect, is here, where they first come out of Germany. It is weeks, sometimes, before they are finally distributed in southern France; and the relief that is administered from Paris is more apt to reach others who are nearer. Even the clothing which is furnished them when they first get to France comes mostly from Geneva, being sent across the border to Annemasse, in which region they are held for a week or two before being sent on. The government provides food and lodging, but does not occupy itself much with clothing them, this being left to charity, for the most part.

This flood of *évacués* has recently been partially suspended, by reason of the ability of the American Relief Commission to get food into the regions from which they come, and because the railroads are needed for the repatriation of some thousands of Austro-German civilians interned in France, and for the transportation of the new *grands blessés*. It is likely to be resumed, however, at any time in full volume, as there are said to be 100,000 still to come, especially if there is difficulty about food. Even the present need is great, and our work will go on as long as we are able to do it.

I should not omit to mention, briefly, some of the other activities of the Americans here, which the fund has had some part in helping. There is the society for the aid of French military hospitals, organized by Madame Prudon, an American lady, which has, since the beginning of the war, spent 14,000 francs and made 10,000 articles in the way of hospital supplies. Another American lady has maintained a work of sending soldiers' packages to the Belgian army. Then there is the work of furnishing clothing and providing other aid for the Russian and Jewish students of the University, both men and women, stranded here on account of the war, and almost penniless.

For the assistance which we have had from THE LIVING CHURCH FUND in aiding in these different directions the great work of mercy and humanity of which Geneva is the centre, we are deeply grateful. There may be other forms of service at this time more striking to the imagination; but surely none that deserve more the sympathy and generous support of our people than the work which is being done in this little country, now encircled on every side by war, carrying its own heavy burdens, and yet ministering with tireless devotion to the miseries of its neighbors with which it is overflooded.

CHARLES M. BELDEN.

Geneva, July 10, 1915.

LIFE'S IDEALS

TO TALK WITH GOD before I talk with man; to do my daily work with sunshine in my face and honey on my tongue; to be strong in the presence of temptation, alert in the presence of opportunity, open-eared to the call of conscience for service or sacrifice, open-minded to views of truth which differ from mine; to make duty a joy, and joy a duty; to work and not worry; to be energetic and not fussy; to be true to myself and false to no man, diligent to make a living and earnest to make a life; to cherish friendships and guard confidences; to be loyal to principle at the cost of popularity; to make no promises I cannot keep, and to keep no foolish promises; to be faithful to every honest obligation; to be sweet-tempered under criticism, charitable in my judgments, discriminating in my adjectives; to honor no one simply because he is rich; to despise no one simply because he is poor; to be respectful, not cringing, to the great, sympathetic with the sorrowing, gentle to the weak, helpful to the fallen, courteous to all; to be simple in my tastes, quiet in my dress, pure in my speech, temperate in my pastimes; to companion with great books, cherish inspiring thoughts, and to keep my body on friendly terms with water and fresh air; to fear nothing but sin, hate nothing but hypocrisy, envy nothing but a clean life, covet nothing but character—and at last to leave the world a little better for my stay, to face death without a tremor, with faith in Christ, who tunnelled the grave that I might walk into the larger and perfect life.—*Daniel Hoffman Martin.*

THE SPEECH shall not be false nor empty, but filled full by doing.—*Teaching of the Twelve Apostles.*

REPRESENTATIVE CHURCH COUNCIL AT WESTMINSTER

Is Another War Meeting

THE ARCHBISHOP'S MISSION TO ASSYRIAN CHRISTIANS

The Living Church News Bureau
London, July 16, 1915

THE Representative Church Council, consisting of the members of both of the convocations of Canterbury and York and of the Houses of Laymen for the two Provinces, met for two days last week at the Church House, Westminster. It was primarily a war session, as was the immediately preceding one of Canterbury convocation. The Bishop of London moved the following resolution:

"The Representative Church Council, assembled for the first time since the war began, solemnly affirms its conviction that the issues raised by the present conflict transcend in gravity any that have ever confronted this nation and empire. It believes that these issues demand the exertion of all our deepest moral and spiritual energies; it calls therefore upon all Christian people—first, persistently to approach the Throne of God in penitence and prayer, both public and private; secondly, by every means in their power to discharge in one or other of its manifold forms the universal duty of service; thirdly, to promote, by example and precept, the utmost possible economy in regard to personal and domestic expenditure, so that personal sacrifice shall as far as possible set free the resources of us all for the services of the State."

The Bishop said he would not allow for one moment that ideas which governed Germany should be the ideas which should govern the world. Although it was only imperfectly carried out, there was such a thing as the Christian ideal. Against that was the ideal of the "superman," which meant might against right. Many humble Christians in Germany, they knew, were praying to the same God and receiving the same Christ as we were, yet the ideal for which Germany was fighting was not the Christian ideal. In defending the Christian ideal we were engaged in a sacred cause. The second part of the resolution was to be regarded as the Church's call to the soul of the nation. They wanted the nation on its knees, to have the churches always open, even up to late at night, so that the working people could pour in. Then we must have national service. There might come a time when there would have to be universal compulsory service, but if the nation rose as one man to the appeal for universal voluntary service there would be no need for compulsion. The Archbishop of Canterbury, before putting the resolution, said that eight centuries ago a great cry ran like "a river of flame" across Europe and rose high in England. Men were bidden to bind themselves to what they then deemed to be a very sacred cause, and they did it with the cry, "It is the will of God." He did not use the word "crusade" now. But they did to-day in the highest and deepest sense enlist their whole powers, offer their whole means, and, above all, put up their whole-hearted prayers for the cause which they believed to be sacred in the sight of God. It was the will of God that in this great epoch of our nation's—the Empire's, the world's—life, they should do their best. Please God they would.

The resolution was adopted unanimously. Lord Parmoor (chairman of the Canterbury House of Laymen) moved a resolution, which was carried, declaring that recent events emphasized the national duty of maintaining effective religious training of all grades. The spirit of secularism was growing. And he thought that was due in part to state influence.

Bishop of Chichester on "Kikuyu"

The Bishop of Chichester, in his notable pronouncement on the Archbishop of Canterbury's statement in the Kikuyu controversy, entirely and strongly dissents from the notion held by some persons that the statement partakes of the nature of a judgment. To regard it in that light would imply, he says, "something very like Papal authority and infallibility," such as happily they do not recognize in the Anglican communion, and which the Archbishop himself would be the last to claim or endorse. The Bishop proceeds to show on more grounds than one that the statement is not, nor is it meant to be, in any true sense a judgment, but merely an "opinion," which is binding neither on the clergy nor on the laity. With regard to the pernicious proposal of the consultative body and of the Archbishop which recommends the admission of persons to Holy Communion who are not confirmed nor desirous to be confirmed, and

which they themselves admit to be contrary to the mind and plain direction of the Church, the Bishop says:

"Surely, this is nothing less than allowing a Bishop at his discretion to alter the plain directions of an important rubric—an alteration which can only be legally made by the canonical action of the Church as a whole. Certainly, if such a change is made, it ought at any rate to be considered very carefully by Convocation. The words of Bishop Wheatley in dealing with the rubric are worth recording: 'This is exactly conformable to the practice of the primitive Church, which always ordered that Confirmation should precede the Eucharist, except when there was extraordinary cause to the contrary; such as was the case of clinical Baptism or the absence of a Bishop, or the like. The like provision is made by our own provincial constitutions, as well as the rubric which is now before us, which admit none to communicate, unless in danger of death, but such as are confirmed or at least have a reasonable impediment for not being confirmed.'"

On these grounds the Bishop desires to say what he would have said at the diocesan synod, if it had been held as proposed last month, with regard to the two matters which it is suggested shall be left to the discretion of each individual Bishop. It is his intention in the future as in the past to adhere to the rubric as it has been in the Prayer Book since 1662. It is the duty of the clergy not to explain away but to emphasize the place of the apostolic rite of Confirmation in the spiritual life of the Christian, and as they have the opportunity to state plainly what the Church's law is and has been for centuries, and neither Bishop nor priest has any authority to disregard the directions which maintain not only Baptism but also Confirmation as necessary conditions of admission to Holy Communion, or to invite unconfirmed persons to communicate. And further, the Bishop cannot allow Protestant preachers to hold forth in the churches of his diocese. It stands to reason, he says, that full Church membership and the acceptance of the Catholic faith in its entirety must be the conditions recognized by those who teach and preach in Church pulpits. He feels that the unity we hope and work and pray for is not merely the union of Holy Church in this land with Protestant separatists, but it is the union of Christendom. It does seem to him that the steps suggested by the consultative body and by the Archbishop, which are to be adopted at the discretion of the diocesan Bishop, are more than likely to lead to wider divisions. Certainly they are not in harmony, his Lordship declares, with the admirable summing up of the Pan-Anglican conference of 1897 when dealing with the subject of unity with Protestant bodies, and which he quotes.

Mission to Assyrian Christians

The situation created by the war in the far East has so affected the well known Archbishop's mission to the Assyrian Christians that it is about to be brought to an end. Thus it was announced at the recent annual meeting of the mission held in the library of Lambeth palace. The Archbishop, who presided, said that in the case of all Church societies, agencies, and activities conditions were very different this year from what they were before, owing to the war. But with regard to the Assyrian mission there had been a complete *bouleversement.* Quite early in the war the mission workers on the Turkish side of the frontier were obliged to cross to the Persian side, and after some difficulty they had managed to get to England. Since then there had been "bloodshed and horror beyond words." All this had led to a realization of the impossibility of carrying on the work of the mission, and at its last meeting the committee had passed the following resolution: "That the present unhappy circumstances and the withdrawal of the mission staff make it necessary to terminate the operations of the mission at the end of the current year." In no circumstances, continued the Archbishop, could matters after the war be corresponding to the conditions in which the work of the mission had been done. If we won that region would be under Russian rule, and the position of the Christians would be totally different. If the enemy prevailed, it would mean a Germanized Turkey with conditions likewise totally different from what they were before. The Archbishop thought that as they looked back over the nearly thirty years' existence of the mission they had done what they set out to do. The mission was never meant to be a permanent thing.

Mr. Athelstan Riley, who then addressed the meeting, said that at the time he visited Kurdistan for Archbishop Benson, in 1884, he dreamed that he might live to see an independent Oriental Church, standing on its own legs, under great obligations to the English Church, and possibly forming a link between the great Orthodox Eastern Church and the Anglican Communion. That was his dream, and it was not very far from the dream of Archbishop Benson (who founded the mission with the sanction of the Patriarch of Antioch). Having described the educational improvement brought about by the agency of the mission, Mr. Riley proceeded to recall the radical change in the condition of the country by the arrangement of 1907 by which England and Russia divided Persia into two spheres of influence. The Russian Church had already absorbed the Persian dioceses of the Assyrian Church, and with our good will. He then went on to give a most interesting forecast of the great future before Eastern Catholicism as a consequence of the war. The probable results of the successful forcing of the Dardanelles and the conquest of Turkey would mean not only a political but an ecclesiastical revolution:

"At this moment our guns are thundering at the Dardanelles. We all know that they are battering their way to Constantinople, but they are doing more than that. They are battering the way for the great Orthodox Eastern Church—which is five times and a half larger than the entire Anglican Communion put together—into Europe, and the Eastern Church will not only be firmly established in Constantinople, probably under the dominion of the Tsar as representative of the old Eastern emperors, but will rush into Europe across the Adriatic and to the very gates of Rome. It is hardly possible for Rome to wish for the victory of the Allies, because for the first time in history Rome will find herself confronted by a strong Eastern Church at her very gates. If that all takes place it means that Kurdistan will be overwhelmed in the rush of Orthodoxy, and it looks as if the Orthodox Eastern Church would finally absorb the Assyrian Church. Is it thus that my dream and the dream of Archbishop Benson will come true?"

Dr. Mason, Canon of Canterbury, who was associated with Archbishop Benson in establishing the mission, expressed the hope that the end of the Assyrian mission would not mean the end of the interest of the Church of England in the Churches of the East.

Sir Theodore Hope

The late Sir Theodore Hope will be especially and greatly remembered by Catholic Churchmen for his having secured the establishment of the Fathers of the Society of St. John the Evangelist in Bombay. For many years he was a prominent and conspicuously able civil servant of the Crown in India. At home he was a devoted E. C. U. man, having served on its council; was a member of the Canterbury House of Laymen, and taking a prominent part in its educational debates; and also rendered valuable service on the governing bodies of the S. P. G. and the S. P. C. K. May the Lord grant unto him refreshment, light, and peace!

Retirement of the Dean of Ripon

The Dean of Ripon has intimated to the Cathedral chapter his intention to retire in September next. It has been one of the worst of Church scandals that such a notorious Latitudinarian and Erastian as Dr. W. H. Fremantle should have been appointed Dean of Ripon and that he should have been allowed to hold the deanery for twenty years.

J. G. Hall.

DISTRESSING NEWS FROM CLERGYMAN IN PERSIA

THE many friends of the Rev. Yaroo Michael M. Neesan were glad to hear from him by a letter received in New York a few days ago. It was dated at the English mission, Urmia, Persia, May 26, 1915. Since the 2nd of January no letters could be sent or received at that remote station on account of the great war. Within the five months preceding the writing of the letter, Mr. Neesan has met with great personal loss, and has seen much suffering and mortality among his people. He says: "I regret to have to report the death of my wife and daughter, also of three lady missionaries." The Kurds, the Mussulmans, and typhoid fever have done their deadly work among the Christians and other refugees. "The number of those who have died under the American flag in the five months is not less than six thousand."

Mr. Neesan was graduated in the 1888 class of the General Theological Seminary and was ordained deacon and priest in the same year by Bishop Henry C. Potter. He returned to his native place as a missionary. In October, 1913, during the meeting of the General Convention in New York City, he attended the triennial reunion of the Associate Alumni, G. T. S., and made a speech after an unusually enthusiastic reception. Deep sympathy will go to him in his affliction and arduous duties from the multitude of friends, clerical and lay.

Be not one that stretches out his hands for the taking, but draws them back for the giving.—*Teaching of the Twelve Apostles.*

PREPARATIONS IN NEW YORK FOR MASS MEETING

Interests of Religious Education to Be Promoted

DEATH OF TWO SUBURBAN CLERGYMEN

New York Office of The Living Church
11 West 45th St.
New York, August 2, 1915

BISHOP BURCH and other interested clergy of New York City and the metropolitan district are actively engaged in perfecting preparations for a mass meeting in the interests of religious education. The date and place have been determined: Synod Hall on the Cathedral grounds, Friday evening, October 22nd. Bishop Greer will preside and introduce the distinguished speakers. At present the programme is not complete. Due announcement will be made in these columns. A cordial invitation to attend will be extended to clergymen and laymen interested in this great question of the day. Besides the Churchmen of the diocese of New York, large delegations are expected from the dioceses of Long Island, New Jersey, and Newark.

The mass meeting will be held under the auspices of the following named joint committee:

Demonstration School Committee of the Commission on Religious Education, Second Province, Miss Abby Leland Porter, Ph.D., chairman; the Rev. Charles H. Boynton, Ph.D., the Rev. Lester Bradner, Ph.D., the Rev. Francis A. Brown, the Rev. Edmund J. Cleveland, Miss Dora W. Davis, the Rev. Henry Harrison Hadley, the Rev. Pascal Harrower, the Rev. Oliver Shaw Newell, the Rev. Harry P. Nichols, D.D., the Rev. W. B. Stevens.

New York Diocesan Board of Religious Education, the Rev. Harry P. Nichols, D.D., president; the Bishop, the Bishop Suffragan, the Rev. Milo H. Gates, D.D., the Rev. Pascal Harrower, the Rev. Raymond C. Knox, the Rev. G. A. Oldham, the Rev. Theodore Sedgwick, the Rev. W. W. Smith, M.D., the Rev. F. S. Smithers, Jr., the Rev. W. B. Stevens, Mr. F. S. Bayne, Mr. O. L. Brodie, Mr. G. H. Corey, Mr. F. L. Gamage, D.C.L., Mr. H. H. Pike.

Bishop Greer's Committee on Week-Day Religious Instruction, the Rt. Rev. Frederick Courtney, D.D., the Ven. William H. Pott, Ph.D., the Rev. W. B. Stevens, Miss Abby Leland Porter, Ph.D.

New York is mourning the death of two of her suburban clergy, the Rev. Dr. Frederick Brinsmaid Van Kleeck, who was for forty-five years rector of Grace Church, White Plains, and from 1887 to 1912 was Archdeacon of West Chester; and the Rev. Charles Brassington Mee, rector of St. James' Church, Dover Plains. Archdeacon Van Kleeck was one of the senior clergy of the diocese. Graduated at Columbia in 1863 and at the General Theological Seminary in 1866, he was ordained in the latter year as deacon and as priest in 1868 by Bishop Horatio Potter, and has given his whole life to the diocese. He began his ministry at St. Paul's chapel, Trinity parish, where he spent his diaconate, and was then for two years rector of St. Paul's Church, Morrisania. In 1870 he entered upon the rectorship of Grace Church, White Plains, where he continued until his death. He was also brought into immediate touch with all the Church work immediately north of the city through his position of Archdeacon of West Chester. Dr. Van Kleeck died at the rectory at White Plains on Sunday, August 1st, at the age of 74 years. The funeral was appointed for Wednesday in the parish church and interment at Kensico cemetery.

After painful and disabling injuries recently received in an accident, the Rev. Charles Brassington Mee, missionary of St. John's Church, Dover Plains, N. Y., died on Monday morning, July 26th, at Sharon Hospital, in the sixty-ninth year of his age. Mr. Mee was ordered deacon in 1871 by Bishop Whittle, and was ordained to the priesthood a year later by Bishop Howe of Central Pennsylvania. Portions of his ministry were spent at St. Clair and Schuylkill Haven, Pa., 1872-78; New Castle, N. Y., 1878-81; for four years, 1881-1885, he was tutor at St. Stephen's College; and after resuming parochial work he was at McLeansboro, Ill.; St. Augustine's Chapel of Trinity parish, New York City; Independence, Iowa; Mexico, Missouri; Chestertown, Palenville, and Athens, N. Y.

Funeral services were held in his parish church at Dover Plains on Wednesday, at which Archdeacon Pott and the Rev. George P. Bentley, rector of the Church of St. John the Evangelist, Barrytown, officiated. Mr. Mee was greatly beloved by his parishioners and by the alumni of St. Stephen's College. He was deeply interested in the welfare of that college. The interment was made on Thursday in St. Stephen's church-yard, which he had designated to be his resting-place.

DEATH OF A PHILADELPHIA LAYMAN

The Living Church News Bureau
Philadelphia, July 26, 1915

IN the death of Mr. George D. McCreary the Church and city has lost one of its most loyal members and citizens. George Deardorff McCreary died in his home on St. Martin's Lane, this city, on Monday morning, July 26th, at 10 o'clock, after a short illness with heart disease, at 70 years of age.

He was an earnest member, for years, of the Church of St. Luke and the Epiphany, and was interested in all the philanthropies connected with that and other parishes here. Mr. McCreary was not much interested in what is called organized charities, yet he was the most charitable of men. He preferred to give through the medium of some individual in whom he had confidence, and who would distribute his bounty to those who were in real need, without the mechanical methods so common to organized effort. Many a family was fully provided for without their knowledge of from whence came the help.

There were certain charities, however, in which he was deeply interested. The Red Bank Sanitarium was practically sustained by him. The Whosoever Will Mission, where temporary lodging is given to homeless, hungry men, was largely cared for by him. He was vice-president of the Sanitarium Association of Philadephia; vice-president of the Franklin Reformatory; president of the Pennsylvania Humane Society; a director of the Sheltering Arms, and a trustee of the Sunday Breakfast Association. Mr. McCreary was also largely instrumental in maintaining services at Cape May, N. J., where he had a summer home.

For nearly a quarter of a century Mr. McCreary was actively identified with the Citizens' Relief Committee, and frequently went in person into the homes of those in serious distress. Nor were his charities confined to his own city or state. Often he would visit places where floods had devastated cities and countries and aid others in alleviating suffering.

Mr. McCreary has for many years been actively interested in city political reformation. He held the office of city treasurer, 1892-1895. While in this office he voluntarily surrendered all the fees of the office, amounting to more than $25,000 a year, and turned them back into the city treasury. He instituted also many reforms in the administration of that office. For five consecutive terms Mr. McCreary served in Congress and was active in promoting reforms there.

His funeral was held in St. Martin's-in-the-Field on Wednesday afternoon, when many of the leading men of the city and state were present to pay their tribute to his memory.

THE NATION-WIDE PREACHING MISSION

THE Nation-Wide Preaching Commission reports that advices received from the dioceses of the country give evidence of a wide-spread approval and adoption of the Nation-Wide Preaching campaign. In response to many appeals as to the best time for conducting the mission it has been deemed wise to have the period extended to include the seasons of Advent, Epiphany, and Lent. Many of the dioceses have adopted the Advent period as the most desirable. The diocese of Pennsylvania has a committee that is occupied in perfecting details for an Advent Mission. Plus the work of the diocesan clergy, they will have the assistance of experienced missioners. The New York Churchmen's Association has appointed a committee contemplating a Lenten Mission. It is expected that at the diocesan convention in November official action will be taken. The diocese of Atlanta, according to the reports of its secretary, has with unusual enthusiasm undertaken the work. In coöperation with Bishop Nelson the committee has effected a plan that contemplates a wide-spread exchange among the clergy of the diocese. The rectors of some of the large city parishes will take duty in the rural parishes. To effect the largest results the mission is to be divided into two periods—the first to extend from November 29th to December 5th; the second, from December 8th to December 12th. In many of the dioceses the parish clergy will conduct their own mission in coöperation with their own people. Where it is impracticable, if not impossible, to secure outside preachers, a period of intensive spiritual work under the direction of the rector must prove of great value to the parish. A manual for general distribution is being prepared by the commission—contributions being made to it by some of the most widely experienced Bishops, clergy, and laity. The manual will deal with practical phases of the whole subject, including themes and texts, and it is hoped to publish it in the early fall. Suggestions thus far made from various dioceses that must prove helpful are as follows: Retreats for the clergy where the subject of the prophetic ministry may have wide discussion and an interchange of views be had as to

(*Continued on page 527*)

CHICAGO BURYING HER DEAD

Sad Aftermath of the "Eastland" Wreck

MIDSUMMER NEWS OF THE CITY

The Living Church News Bureau
Chicago, August 2, 1915

FEW, if any, of our Church people were lost on the *Eastland*. Some had narrow escapes, as, for instance, a vestryman of St. Barnabas' Church, who leapt ashore as the boat began to list. Most of the victims were Poles and Bohemians, women and children, living at Cicero, Clyde, or Hawthorne, near the Western Electric Company's works. The recovery of the bodies, the identification, and the burial continued throughout the week following the disaster. About one hundred clergy of different creeds met at the Hotel La Salle on Monday morning, July 26th, and arranged to give their services freely to any of the bereaved for the burial of their dead. Nine of our priests were present, and the Rev. C. A. Cummings of the Cathedral staff was made the Church's representative on the executive committee. Wednesday was appointed the day of official mourning by the civic authorities, and many of the burials took place then. If the scenes on the day of the accident were harrowing, those at the cemeteries were most sad and pathetic.

There were five hundred burials on Wednesday, of which forty were of babies or little children. One of the most touching sights on the day of the disaster was to see big policemen bringing in these little bodies wrapped in blankets. From one Roman church alone there were thirty burials on Wednesday. In some instances nearly a whole family was buried together. One noticed that at all these funerals the caskets were white. It is a custom at the Resurrection Cemetery to toll the office bell as a funeral passes through the gate. On Wednesday the bell tolled continuously, and all day long there was no break in the line of hearses and improvised biers. The force of grave diggers was increased in one cemetery from four to fifty-two, in another from seven to eighty.

Mayor Thompson, who returned at once from California by special train, asked that Sunday, August 1st, be a day of special memorial in the churches for the victims. A public memorial service will be held in the Auditorium next Sunday.

Chicago people have given to the relief funds with their usual generosity, to the amount of nearly half a million of dollars, including the $100,000 given by the Western Electric Company.

The coroner's jury, all representative citizens, returned a verdict on Thursday, holding six men to the jury on charges of manslaughter, and recommending that the grand jury make a further investigation to determine if other persons and corporations are blamable also. The public at this time is quick to applaud such a verdict, quick to condemn the culprits, quick to lapse into an hysterical sentimentalism, and all the time is slow to see that it is ultimately responsible for the crime. A keen and conscientious public would never have tolerated conditions that allowed a boat long reputed to be "cranky" to be loaded as the *Eastland* with a gay holiday crowd.

The Rev. G. H. S. Somerville, LL.D., rector of Trinity Church, Waupun, Wis., is officiating at the Church of the Epiphany; the Rev. F. M. Wilson, Ph.D., rector of St. Jude's Church, Tiskilwa, Ill., is taking duty at the Church of the Atonement; and the Rev. H. J. Spencer, priest in charge of St. Margaret's, Chicago, is taking the services there and at the mission of St. Edmund's.—A requiem Eucharist in memory of Bishop Toll was said at St. Edmund's on Sunday, July 25th. The same hymns as those at his burial were sung.

H. B. Gwyn.

Miscellany

THE HONOR SYSTEM will not always avail to make a convict an honest man. Unhappily, it does not always make honest men out of men who are not in prison. We have heard startling reports from the United States Naval Academy at Annapolis as to cheating on examinations, in flagrant violation of the honor system. If the honor system fails among the men who are to command our navy, we need not wonder that it sometimes fails among men who have been condemned to wear stripes. Neither uniform is a guarantee of honor, but the experiment is worth while in both places. The honor system has failed as badly at Annapolis as it has at Joliet. It has not been a complete success with any of us; but if the Lord is not discouraged over the matter, we can afford to try it a while longer.—*Advance.*

THE MISSIONARY EMERGENCY FUND

RECEIPTS last week brought the Emergency Fund up to $298,000. This increase is largely from individual gifts, although parish offerings still come in in spite of the summer weather. Many people, realizing more fully the importance and seriousness of the need, are sending second offerings.

A clergyman in one of our western missionary districts received, entirely unsolicited, a gift of $1 from a little deformed boy, with this letter: "Enclosed please find one dollar, which you may use for any purpose where it will do the most good." A member of one of our missions for the deaf sends $3.51, "the same being my day's wages for Monday night as a night man at a factory." One dollar came from a man who wrote that it was more than he had earned in a week; while another man, who lives on charity, donated one dollar of charity's bounty.

In a large city of the Middle West materially affected by business depression, a member of the Brotherhood of St. Andrew writes: "I have not as yet a job, but where I get bread at the grocery store I get it at half price and my mother gives me half of what I save, and so far I have saved $4, so I will send $1 to the Emergency Fund."

As a sidelight on the "why" of missions, this incident, told by a nurse on the European battlefields, is illuminating: "One of the wounded soldiers, a Moroccan, wanted to buy me. The doctor told him that I was worth about £7,000, which he was willing to pay. He already has seven wives at home."

We clip the following from the convention address of Bishop Faber of Montana:

"It will be asked, Why should those which are faithful and willing pay their own bills in full, and also part of their neighbors'? A question which I do not presume to answer. It must in justice be said that in almost every instance the reports show a steady gain towards full payment year by year. But here is the point: In every province we may expect some diocese or dioceses to fail; in every diocese, some congregations; in every congregation, for some time to come, many individuals.

"What then? Is it not the same question that confronts the vestry in every parish? 'Here is the budget; at least so much we shall require for the next year; there is the roll of communicants, and the list of parishioners. Assess each member per capita on a flat rate, or on some basis of proportionate ability.' Will that vestry treasurer meet his bills with the proceeds from such a levy? Not in any parish you or I are likely ever to see. Will the vestry then decline to pay honestly incurred bills? Let us hope not. Many they will see, and perhaps scold about, who are abundantly able, but not decent enough to do their part for the Church they claim. Others have met reverses, and for a time at least cannot do what they would; and the strong, the loyal, and the generous contribute the more; and in the aggregate they contribute enough to meet all obligations. They will not suffer the honor of the Church and of their parish to rest under the imputation of repudiated debts; were you to remind them that they are paying really more than their share, they would laugh at you. They have long done so, and very likely they will to the end of the chapter.

"General Missions are the Church's business: That is, our business; 'We' being the million communicants all over the land. We have a vestry to take it in charge for us, so far as concerns its financial administration. We call it 'The Board of Missions.' Not self-appointed volunteers, but duly elected; receiving no salary, any more than do vestrymen. The budget is in effect made out for them; it is not they who plant missions or decide where men shall be sent; we do that in our General Conventions; rather, God does that, by providential calls so loud we cannot fail to hear. And so our agents (Bishops, priest, and deacons, teachers, physicians, nurses, and all the rest) go out to the fields which we have taken in charge; and we promise to support them as they go; and the bill is our bill; and we ask our great vestry to collect the money from us and to pay these laborers for us. Now suppose some of us forget, and others do not care, and salaries are due, and nothing in hand to pay; what then? It becomes necessary for those of us who believe in a live Church, and an honorable Church, a Church which must not go bankrupt nor repudiate debts—it becomes necessary for those who care, and who can, to make up for what is lacking by means of those who do not care and those who find themselves unable to do what was expected. Just as it is in a parish. Until we take it so, we shall find trouble and vexation. We may fancy some sort of pressure may be put on dioceses or on parishes which fail to do their part; it cannot be done; it would not serve the Lord of Love, if it could and we did. We may suggest that the work be curtailed, that we withdraw some of our workers, that we abandon some of our fields; that would be disgraceful, and smaller apportionments would be met no better. No; there is but one way: do exactly as loyal and devoted parishioners do in their parish. 'The apportionment is the minimum'—let us keep saying that over to ourselves until it sinks in. No diocese, no congregation, has done its full duty in this matter by paying its exact amount if able to do more."

An Idaho Indian Mission

By the Rt. Rev. J. B. FUNSTEN, D.D., Missionary Bishop of Idaho

NOT long ago I stood on a part of the Fort Hall Indian Reservation which our government assigned to the Shoshone and Bannock Indians of Idaho, and saw a boy ploughing, not far away. I could not help observing that he seemed to be throwing his whole soul into his work. By my side stood the Rev. S. W. Creasey, the clergyman in charge of our mission at this point; seeing my interest in the work of the Indian, he said:

"Bishop, Indian life here is changing. Our mission is slowly accomplishing definite results. We are teaching the boys to be prepared for a new chapter in Indian life. That young boy who is ploughing is prepared to go out from the mission and establish a Christian home and make his living by systematic work, and there are others who are being helped by the mission in the same way."

FORT HALL INDIAN CHURCH MISSION, IDAHO

Our school here is training a number of boys and girls under Christian influence. They are taught first of all, in a simple way, the truths of Christianity, and then we try to instruct them in such practical things as will fit the boys for the simple agricultural and pastoral life they have to lead and the girls to take good care of their homes; thus we will establish what is so much needed among the Indians, the Christian family.

It is quite an inspiring sight to look at the well kept mission farm, mission school, and the very attractive mission church. It has now been sixteen years since we began the work among the Fort Hall Indians. If one had to depend merely upon statistics and external evidences there would be but little to say of progress. The Shoshone and Bannock Indians have always been hard to reach, so that results must necessarily be small and patience is required, but when one thinks of all the conditions and the great changes that have come to the Indians by the pressing in of thousands of white people, in the country adjacent to their reservation, we ought to be extremely thankful for what has been accomplished, notwithstanding the constant irritation coming from the contact of race. These Indians are embittered by many grievances and supposed grievances. For instance, there was the father of Dusty Boy, a good Indian, most friendly to the white people, who used to love our mission. He had a little home and had selected eighty acres of land. One day he was told by Government officials he had to give up his home, and he never seemed to get over the sorrow, nor did he ever seem afterwards to take the same interest in coming to the mission.

After everything is said, however, we have helped hundreds of Indians and have had many children in our mission school, and I believe we are just beginning our real work for them. We cannot afford as a generous race to exterminate or even Caucasianize the Indian people. We want to preserve them with all their peculiar national gifts. To try to make of them white people in their ways and thoughts will simply invite colossal failure or the extermination of the race. Already we have done too much work ignoring the artistic side of the Indian, failing to develop his genius along that line. Personally I would like to see the Indians retain much of their old picturesque costume, and I think we had better for the present at least encourage them to live in clean tents rather than in dirty hovels. However, as the time has come on the Fort Hall reservation for each Indian to hold his land in severalty, surely we cannot do too much along the line of Christian education, so that when he does build his house and establish his home he will have a good, sanitary building, well kept by a tidy, Christian wife and mother.

"WON'T YOU HELP US LIVE?"

Now as our Fort Hall mission, through the Rev. S. W. Creasey, is doing just that kind of work which is necessary, I hope they will get what is needed in making their work efficient along the lines which I have indicated. Already Mr. Creasey has over a hundred Indian communicants, and he has service regularly at our little Indian mission church as well as at the Government school a mile or so away. His needs are not very large, but surely he ought not to be allowed to turn away eight or ten children for whom he could easily make a place in the school, in addition to the number he now has, if he only had the funds that would keep him from going in debt. Mr. and Mrs. Creasey took charge of the work five years ago at my request, and I am anxious for them to have the best facilities.

Not long ago I visited the mission, and just as soon as I got up to the gate the little band of twenty children ran out to greet me, and a jollier, more attractive set of children could not be seen anywhere. When I saw them in the mission and heard them sing the beautiful hymns of the Church and earnestly say their prayers, I realized that even if the Church did nothing more it was accomplishing a great work in rescuing these children, at least for a few years of their lives, from the hard and sinful environments of the Indian camp. I also realized when I saw the girls taking complete care of the cooking and domestic arrangements, and the boys of the garden, farm, and stock, that through the mission school the Church was really influencing the Indians of the Fort Hall reservation for a better life, temporal and eternal.

INDIAN MISSION BOYS, FORT HALL, IDAHO

SHE WAS NOT accustomed in these days to meet troubles, small or great, with the small stock of strength her mind or body could afford. She had acquired, by long habit, the power of putting them from her until she could take them into the presence of her Lord, and there, in secret, commune with Him of all that was in her heart.—*Sarah W. Stephen.*

A Method for Registering Communicants

By the Ven. WILLIAM F. HOOD, Archdeacon of LaCrosse, Diocese of Milwaukee

"It shall be the duty of every Minister of this Church to record in the Parish Register . . . the names of all Communicants within his cure" (Canon 15, Sec. III., i.).

"A communicant in good standing removing from one parish to another shall be entitled to and shall procure . . . a certificate . . . " (Canon 39, Sec. I.).

THE portions of the General Canons cited above touch upon a problem which is of vital importance to every parish and mission in the Church.

The primary meaning of the canons is very plain and self-evident. The minister of the parish shall keep a record of the communicants within his cure and every communicant removing into another parish shall take a transcript of such record to serve as his credentials when he is recorded in the new parish. If these records were always kept carefully and systematically according to a uniform plan, if every communicant of the Church understood his duty, and if it were impossible to move into a community where the Church is not represented, there would be no problem.

Unfortunately, however, these ideal conditions do not prevail, and by reason of this the Church is confronted with the seemingly foolish question, "What is a communicant?" Every priest of the Church has to answer this question for himself whenever he attempts to make up his records for the year in order to present the annual report from his parish.

At such times the minister of the parish finds within the register a list of confirmed persons who have been at one time or another in connection with the parish and who may be divided into the following classes:

1. Those who have communicated at least once during the past year.
2. Those who have communicated at least once during the past three years.
3. Those who contribute to the support of the parish and attend the services but who do not make their communion.
4. Those who have moved away, and whose place of residence is known, but who, for some reason, have failed to take their letters of transfer out of the parish.
5. Those who have moved away, and whose place of residence is known, but who are living where the Church has no work.
6. Those who have moved away and whose place of residence is unknown.
7. Those who are living within the boundaries of the parish, but who have lapsed into Romanism, Protestantism, or are indifferent, or who have been excommunicated.
8. Those who live within the cure, but who have come from another parish and have failed to bring their letters of transfer, although they may be actively connected with the parish.

Out of this long list the person reporting is expected to select a certain number whom he reports as communicants, and by which the strength or weakness of the Church in that community is judged. It is no wonder that there are almost as many ways of making up this list as there are classes of communicants. It is no wonder that there is such chaos in our statistics.

Some rectors, to make a good showing for their parish, never drop a name from the records unless that person dies or is validly transferred. To the number of communicants the year before, they add the acquisitions by confirmation or otherwise, and deduct the deaths and transfers. While there is no doubt a certain authority for this practice, it has the evil effect of inflating the communicant rolls and giving the world at large a false impression of the strength of the Church in that community. Some go to the other extreme and report only such persons as have actually communicated at the altar of that particular church during the past year. Between these two, there are all sorts and conditions of methods of reporting.

The writer is of the opinion, after considerable study of the problem, that the solution of the difficulty lies in the recognition by the Church of more than one class of confirmed persons, and in the adoption and grafting on to the Parish Register of a more simple and elastic method of keeping records.

Certainly the Church has a right to know whether or not she is advancing or retreating in any community, and to demand of each one in charge of souls an account of his stewardship. Unfortunately there is within the Church a certain class of clergy who affect to despise all office work and who take a certain pride in ridiculing anything that borders on business system. For the credit of the Church it must be said that this class is constantly growing smaller with the advance of business efficiency along other lines outside of the Church. We must always remember in dealing with these problems that come with the care of souls, that the Good Shepherd not only fed His sheep and cared for them, but was not above the mechanical task of counting them at times to see whether, out of the hundred sheep under His care, there was not one who had gone astray. A priest may talk all his life about caring for the lost and strayed, but unless he has some efficient method for determining who are the lost and strayed, he is working in the dark and is doing the Master's work in a careless and slipshod way.

Coming to the practical discussion of the question, it is accepted first of all that there must be a Parish Register. Custom has also decreed that this shall be a substantially bound volume of a quality in keeping with the importance of the records it contains. In this register there must be kept a list of all communicants. Here is where the difficulty begins. There is nothing harder to handle than a long list of names, and in a parish of material size, the problem of dividing the list into the various classes at the end of each year is one of laborious work to the busy parish priest. What minister is there who, on taking charge of a new work, has not found several such lists scratched and written over, sometimes with a lead pencil, until he finds in desperation that the only way for him to do is to begin at the beginning and make a new list for himself?

The best means of satisfying the provisions of the canon law and at the same time providing an elastic record, is by means of a combination of the bound register and the card index system.

The register used in this case (Plate I) is the "Canonical Church Register," published in several sizes by The Young Churchman Company. The cards used are the ordinary 3x5 index cards with the "library" ruling. A thin card is best, because it may be used in a typewriter. These may be obtained from any office stationer. There are several firms which publish a printed card for this purpose, but the use of them is not advised. The principal defect is that they are not a standard size and will not fit in any of the standard filing cabinets which are so necessary to a well appointed office or study. More than that they are expensive, and usually contain space for more information than it is desirable to put on one card. Any filing system is far more elastic and accessible if only one fact or class of facts is stated on any one card.

To begin such a system, first take the Parish Register, and, turning to the communicant roll, number each line (Plate I). Then take the index cards, and, going through the register, make a separate card for every person who has ever been confirmed in the parish, or who has been transferred into the parish. To get these in proper order, the date of confirmation or transfer may be put on the card. When this is completed, arrange the cards in sequence of dates, and number them in the upper left hand corner from one up. Afterwards enter each card so numbered after the corresponding number on the communicant roll in the bound register.

The minister now has a double list, a permanent one in the register, which need not be referred to except to add new names or to record a death or transfer, and a working list which is contained on the cards which may be arranged or rearranged in any way desired.

The next step is to check off on this list the deaths and transfers. Any card thus permanently retired should be marked with a red or blue check mark opposite the number, and a similar mark made after the number in the register. The reason for retiring this card should be noted in the "remarks" column in the register.

In the case of a woman who marries and thus appears under a new name, it is best to retire the card just as if she had moved out of the parish, and to issue a new one under a new

name and number, in each case however putting in a cross reference referring from the old card and number to the new.

In the case of those who live in the parish, but who have never been validly transferred, the best plan is to make the same sort of a record card as for a recorded communicant, but on a card of a different color, preferably buff or blue. Such names of course are only entered on the cards and are never inserted in the register or given a number until the person brings a letter of transfer.

In filing the cards after all the mechanical work has been done it will be found that five guide cards are necessary in the file, labeled as follows:

1. Active Communicants.
2. Dormant Communicants.
3. Non-resident in good standing.
4. Lapsed or perverted Communicants.
5. Lost.

Some question will no doubt be raised as to the propriety of the terminology in classes 2 and 4. Under class 2 it is intended to group those who are nominal Churchmen, but who do not avail themselves of the privileges of the Church, while class 4 is intended to contain those who have by some definite act of schism separated themselves from the Church and joined some other Church or religious body.

When all the work has been completed the parish priest will find that by taking the cards in class 2 and class 5 he will have a very definite basis for his pastoral work. By visiting and talking with some old communicant who has lived in the parish many years he will get information often times that will enable him to reach many of those who are recorded as lost, and will be able to see that they are transferred into the parish where they are living. The writer has received many letters from people approached in this way, and who have in most cases seemed quite touched to think that their names were still "on the books" and to find that the old parish still was interested in their spiritual welfare.

It is also evident that such a list would be invaluable as an historical document and could be extended indefinitely to the list of baptized, the families, the choir, and the Sunday school, the only limit being the amount of work any priest was willing to do.

A further improvement on such a system could be made if in any city where there are several parishes, or within a deanery, archdeaconry, or convocation, a list could be made for every parish, and then all brought together and compared. The ideal development would be its extension into a scheme for diocesan registration of communicants.

No person can make such a list of the communicants in any parish without being impressed with its importance. The proportion of needlessly "lost" will be very considerable in every case, and will show very plainly the need for some action on the part of the Church to guard against the leakage which is so serious a menace.

PLATE I. SAMPLE PAGE OF REGISTER

No.	NAME.	DATE.	HOW AND WHENCE RECEIVED.	MEMORANDA.
1	Jones, John W....	Oct. 1, 79	Confirmation	
V 2	Roe, Richard....	Nov. 2, 79	S. Paul's, Blankville..	Died, June 3, 1885.
V 3	Smith, Mary.....	Dec. 3, 80	Confirmation	Married, see No. 49.
...				
...				
47				
48				
49	Robinson, Mary C.	June 7, 86	Marriage, see No. 3..	
50				

PLATE II. SAMPLE CARD SHOWING RULING

V 3	Smith, Mary.
C	Dec. 3, 1880.
M	June 7, 1886, to C. Robinson.
	See Card No. 49.

THE DEDICATIONS OF AMERICAN CHURCHES

BY THE REV. LATTA GRISWOLD

THE following statistics of the Dedications of American Churches, compiled from *The Living Church Annual* of the current year, are interesting. Churches which have only local territorial titles, as, for example, many churches in the Virginias, or which bear the names of donors, are omitted from this classification. Unimportant subsidiary designations, such as "by-the-Sea," "in the Mountains," "Memorial," etc., are likewise passed over. In the American Church 7,188 parishes are taxed for General Missions. In this classification 6,861 dedications are considered, leaving a total of about 400 churches or chapels omitted for the reasons given above.

What is immediately striking in considering the Dedications of American Churches is lack of originality displayed in their selection, as compared with the dedications of English churches or those of the Roman Church in this country.

1. A list of dedications occurring over 100 times:

St. John	605 *	St. Mark	230
St Paul	554 †	St. Mary	208 ‡
Christ	503	All Saints	207
Trinity	472	St. Peter	193
Grace	410	St. Stephen	162 ¶
St. James	293	Good Shepherd	151
St. Andrew	256	Emmanuel (Immanuel)	138
St. Luke	254	St. Thomas	132

* Including 18 to St. John the Evangelist and 6 to St. John the Divine; † including 1 to St. Paul of Tarsus; ‡ including 11 to St. Mary the Virgin; ¶ including 1 to St. Stephen the Martyr.

2. A list of dedications occurring under 100 and over 25 times:

Ascension	98	Holy Innocents	36
Holy Trinity	98	Transfiguration	36
St. Matthew	94	Holy Comforter	34 **
St. Philip	93 *	Zion	32
Calvary	90	St. David	32
Epiphany	79	Messiah	32
St. George	79	St. Bartholomew	31
Our Saviour	73 †	Holy Spirit	30 ††
The Redeemer	73 ‡	St. Anne (St. Ann)	30
Holy Cross	67 ¶	St Clement	30
St. Barnabas	66	Nativity	30 ‡‡
St. Alban	49	St. Margaret	29
St. Augustine	41	Incarnation	29
St. Michael	41	St. John the Baptist	28
Advent	39	St. Timothy	28
		St. Matthias	26

* Including 1 to St. Philip the Apostle; † including 9 to The Saviour, 5 to S. Saviour, 2 to The Holy Saviour, 5 to Our Merciful Saviour and 2 to The Merciful Saviour; ‡ including 3 to Our Redeemer, 1 to The Holy Redeemer and 1 to Our Blessed Redeemer; ¶ including 9 to The Cross and 1 to S. Croix; ** including 1 to The Comforter and 1 to The Divine Comforter; †† including 1 to S. Esprit; ‡‡ including 7 to The Holy Nativity.

3. A list of dedications occurring under 25 and over 9 times.

St. Martin	22	St. Elizabeth	13
Atonement	20	St. Cyprian	12
St. Jude	18	St. Gabriel	12
St. Agnes	17	Gethsemane	11
St. Michael and All Angels	15	Heavenly Rest	10
Holy Apostles	14	Annunciation	10
All Souls	14	St. Joseph	10

4. A list including all the dedications arranged in natural divisions.

I. DEDICATIONS TO THE BLESSED TRINITY.

Trinity	472	Holy Trinity	98
			570

II. DEDICATIONS TO GOD THE FATHER.

Our Father	2	Divine Love	1
Gloria Dei	1		
			4

III. DEDICATIONS TO GOD THE SON.

Christ	503	Advocate	2
Good Shepherd	151	Prince of Peace	5
Emmanuel	138	Good Samaritan	9
Saviour	73	Holy Name	5
Redeemer	73	Jesus	1
Messiah	32	Testimony of Jesus	1
Mediator	9		
Intercessor	4		1008

IV. DEDICATIONS TO GOD THE HOLY GHOST.

Holy Comforter	32	Holy Fellowship	1
Holy Spirit	30	Living Water (?)	1
Divine Comforter	1	Holy Ghost	1
The Comforter	1		
S. Esprit	1		68

V. DEDICATIONS IN HONOR OF OUR LORD'S LIFE.

Grace	410	Covenant	2
Ascension	98	Redemption	2
Epiphany	79	Precious Blood	1
Advent	40	Regeneration	1
Transfiguration	36	Reconciliation	1
Nativity	23	Intercession	1
Holy Nativity	7	Crucifixion	1
Incarnation	29	Ephphatha	1
Atonement	20		
Resurrection	9		761

VI. DEDICATIONS IN HONOR OF THE HOLY CROSS.

Holy Cross	58	Holyrood	1
The Cross	9		
S. Croix	1		69

VII. DEDICATIONS IN HONOR OF THE BLESSED SACRAMENT

Holy Communion	26	S. Sacrament	1
Holy Sacrament	2	Inestimable Gift	1
Blessed Sacrament	1		31

VIII. DEDICATIONS IN HONOR OF SACRED SITES

Calvary	90	Bethesda	2
Mt. Calvary	8	Galilee	2
Zion	32	Bethel	1
Mt. Zion	2	Sharon	1
Gethsemane	11	Olivet	1
Mt. Olivet	3		
Bethany	3		156

IX. DEDICATIONS IN HONOR OF THE BLESSED VIRGIN MARY

St. Mary	197	Annunciation	10
St. Mary the Virgin	11		218

X. DEDICATIONS IN HONOR OF APOSTLES AND EVANGELISTS

St. John	580	St. Barnabas	66
St. John the Evangelist	18	St Bartholomew	31
St. John the Divine	6	St. Timothy	28
The Beloved Disciple	1	St. Jude	18
St. Paul	583	St. Matthias	28
St. Paul of Tarsus	1	St. Simon	8
St. James	293	St. James the Less	5
St. Andrew	256	St. Nathaniel	3
St. Luke	254	SS. Peter and Paul	3
St. Mark	230	St. Thaddeus	1
SS. John and Andrew	1	Holy Apostles	14
St. Peter	193	Holy Evangelists	1
St. Thomas	132	Evangelists	1
St. Matthew	94	St. Titus	4
St. Philip	92		
St. Philip the Apostle	1		2945

XI. DEDICATIONS IN HONOR OF OTHER NEW TESTAMENT SAINTS

St. Stephen	162	St. Cornelius	3
Holy Innocents	36	St. Simon the Cyrenian	2
St. Anne	30	St. Mary Magdalene	2
St. John the Baptist	28	St Lydia	1
St. Joseph	10	St. Martha	1
St. Simeon	5		280

XII. DEDICATIONS IN HONOR OF THE HOLY ANGELS

St. Michael	41	Holy Angels	2
St. Michael and All Angels	15	St. Uriel	1
All Angels	7	Guardian Angel	1
St. Gabriel	12		79

XIII. DEDICATIONS TO THE SAINTS

All Saints	207	St. Siegfried (Sigfrid)	2
All Hallows	4	St. Cuthbert	3
All Souls	14	St. Boniface	2
St. George	70	St. Helen	2
St. Alban	49	St. Wilfrid	2
St. Augustine	41	St. Aidan	2
St. David	32	St. Julia	1
St. Clement	30	St. Asaph	1
St. Margaret	29	St. Oswald	1
St. Martin	22	St. Chad	1
St. Agnes	17	St. Cornelia	1
St. Elizabeth	13	St. Giles	1
St. Cyprian	12	St. Francis	1
St. John Chrysostom (or St. Chrysostom)	7	St. Frances	1
St Ambrose	8	St. Edward	1
St. Anna	5	St. Edward the Martyr	1
St. Katharine (Catherine or Katherine)	4	St. Polycarp	1
St. Ansgarius	4	St. Basil	1
St. Christopher	4	St. Perpetua	1
St. Ignatius	4	St. Antipas	1
St. Monica	4	St. Agatha	1
St. Edmund	4	St. Sylvanus	1
St. Lawrence (Laurence)	3	St. Olaf	1
St. Columba	3	St. Johannes	1
St. Helena	3	St. Mary Anne (*sic*)	1
St. Bernard	2	St. Joseph of Arimathea	1
St. Hilda	2	SS. Thomas and Denis	1
St. Athanasius	2	SS. Eustace and Hubert	1
St. Patrick	2	SS. Augustine and Martin	1
			637

XIV. DEDICATIONS NOT INCLUDED IN THE ABOVE GROUPS

Heavenly Rest	10	Rest	1
Faith	3	Grace and Trinity	1
All Faith	2	Grace-Emmanuel	1
Holy Faith	5	St. Luke and the Epiphany	1
House of Prayer	6	St. Jude and the Nativity	1
Holy Hope	1	Zion and St. Timothy	1
Easter	1		
Peace	1		35

SUMMARY

The Blessed Trinity	570	The Blessed Virgin Mary	218
God the Father	4	Apostles and Evangelists	2945
God the Son	1008	Other New Testament Saints	280
God the Holy Ghost	68	The Holy Angels	79
Our Lord's Life	761	Other Saints	637
Holy Cross	69	Miscellaneous	35
The Blessed Sacrament	31		
Sacred Sites	156		6861

The churches in foreign lands, including Hawaii, Alaska, and the Philippines, are not considered in the above classification. Somewhat over a hundred American churches or chapels have no dedication, and between fifty and sixty bear the names of their donors.

A similar classification of American dedications was issued in the form of a pamphlet in 1891,* and an article on the same subject by the present statistician was published in THE LIVING CHURCH in 1908. The figures for these classifications are now somewhat out of date.

The following dedications seem to have been dropped or changed since 1891:—Bread of Life, Holy Child Jesus, Santiago, Holy Martyrs, Cross and Crown, Holy Sepulchre, Reformation; and these since 1908:—St. Austin, St. Augusta, St. Bede, St. Priscilla, St. Columb (?), Beloved Physician.

The following dedications appear to have been added since 1908:—Holy Name, Sharon, St. Boniface, St. Basil.

From a compilation made some time ago, which appeared in a letter to THE LIVING CHURCH (Sept. 21, 1909), the dedications of English churches would offer a striking contrast to those of America. The favorite dedication in England is to the Blessed Virgin, over 2,100 being dedicated to St. Mary alone, and over 150 to St. Mary in connection with other saints. Over 800 are dedicated to St. Peter alone, 230 to SS. Peter and Paul, and 100 to St. Peter in connection with some other saint. Six hundred churches are dedicated to St. Michael or to St. Michael and All Angels, and almost as many to St. Andrew. Next in number of dedications come, in the following order:

St. John the Baptist	St. George
St. Nicholas	St. Martin
St. Paul	St. Bartholomew
St. James	St. Mary Magdalene
St. John the Evangelist	St. Leonard
St. Lawrence	St. Giles
St. Margaret	Holy Cross

Such dedications as Trinity, Grace, Calvary, Emmanuel, and the like, are much more rare than with us.

The following dedications, occurring in England, would be appropriate for American churches:—SS. Simon and Jude, SS. Philip and James, St. Benedict, St. Cecilia, St. Denys, St. Dunstan, St. Giles, St. Gregory, St. Hugh, St. Richard, St. Lambert, St. Valentine, St. Vincent, Invention of the Holy Cross, Nativity and Visitation of the Blessed Virgin Mary.

Roman Catholic dedications in America offer a great deal more variety, doubtless from the fact that the Roman kalendar is much more full.

In pleading for a little more variety in the dedication of new churches, one would like to protest against the retention of such unsuitable names as the following: Heavenly Rest, Divine Love, Prince of Peace, Testimony of Jesus, Holy Ghost, Holy Spirit, Holy Comforter, Holy Fellowship, Resurrection, Redemption, Precious Blood, Regeneration, Reconciliation, Intercession, Crucifixion, Ephphatha, Inestimable Gift, Blessed Sacrament, Guardian Angel, Faith, Holy Faith, House of Prayer, Easter Chapel, Peace, Rest, and various others. In naming a church it should be remembered that while it is desirable to suggest sacred things in the dedication, the name itself must be used familiarly and carelessly.

* *On the Dedications of American Churches.* Compiled by Two Laymen of the Diocese of Rhode Island. Riverside Press, 1891.

THE NATION-WIDE PREACHING MISSION

(*Continued from page 522*)

methods, etc., for the conduct of the mission; devotional meetings conducted in churches and homes to be held with reasonable frequency, prior to and during the conduct of the mission; appointment of committees to undertake various phases of the work, as among children, women, men, etc. The efficiency and effectiveness of the mission will be largely determined by these pre-mission services and committees. The practice of out-door preaching in connection with the mission has been suggested. It may be possible for the missioners to reach men at the noon hour in their places of occupation. In cities it is most desirable that there be down-town noon-day services daily. The commission feels that each diocese must necessarily determine for itself the details relative to administration. The primary purpose of the mission is to deepen the spiritual life of the Church, to awaken and arouse the careless, to quicken the impenitent with a fresh consciousness of the need of forgiveness, to make more evident the helplessness of those who sin and are without God and hope in the world; in a word, to preach with new zeal and energy the message of salvation to men.

The dioceses that have officially appointed committees to prosecute the work and have reported their personnel to the secretary of the Commission, the Rev. James E. Freeman, of Minneapolis, are as follows: Pennsylvania, Southern Ohio, Lexington, Central New York, Nebraska, Atlanta, North Carolina, Asheville, Minnesota, Pittsburgh, Kentucky, Iowa, Quincy, Erie, Montana, Harrisburg, Missouri, Western Colorado.

Many other dioceses have taken favorable action but have not sent their committee appointments. They are urged to do so without delay.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

THE EIGHT-HOUR DAY FOR CHILDREN

THE Social Service Committee of the diocese of Bethlehem has been issuing a series of Bulletins. No. 2 dealt with the question "Shall Pennsylvania Have an Eight-Hour Day and No Night Work for Children."

1. *The eight-hour day:* Enforced for adults engaged in public works, in hoisting machinery in mines, and for county prisoners. Then why not for the child?

One hundred and twenty-two physicians of Philadelphia have condemned the ten-hour day. The effect of the divisions of labor, monotonous repetition of movements, sitting or standing in one posture, lack of sufficient rest and recreation, produce disease and stunt spiritual growth.

The answer that industries would suffer, a poor one at best, for child welfare is above price, does not hold in face of results: Textile factories in northern Ohio, the Cleveland Worsted Mills, factories in New York and many other states, since the law, have greatly increased plants and products.

2. *Night work* is prohibited for children under 16 in mills and factories in thirty-three states which realize its harm to growing children.

There is a strengthening consciousness of the dangers of street trades, the temptations attendant upon night messenger service, etc.

Shall not Pennsylvania take her place in the line of progress?

Please write to your representatives, and try to mould public opinion.

(For further information apply to the National Child Labor Committee, 105 East Twenty-second street, New York City; Pennsylvania Child Labor Association, Philadelphia, Pa.)

This was sent to all the clergy and as many of the laity as could be reached.

RECREATION FOR GIRLS IN SCRANTON

Recreation work in Scranton is going forward steadily under the leadership of the Rev. R. P. Kreitler, rector of St. Luke's. The *Scranton Republican* recently published an extended account of what had been done. In a letter sent to the mayor of the city, the girls of one of the evening classes wrote:

"We girls, most of whom work during the day, instead of going up to town for a walk, or to the moving pictures, now find pleasure in going to the school. Instead of coming home at a late hour, we reach home before 10 o'clock. We who have not had the patience to sew at home, now find pleasure in sewing at the school under the guidance and instruction of our two able teachers, furnished by the bureau of recreation, under whose auspices all the work is being done for us girls who work during the day. On Wednesday nights we find much enjoyment in our folk-dancing and dramatics, and on Friday nights we have our gymnastics, and the girls, some of whom were not interested enough, or could not afford to go to some other gymnasium, are now very much interested in the little we have and attend in large numbers, and with every meeting the number increases."

RETURNING INSTITUTION INMATES TO NORMAL LIFE

The preliminary report of the Cook County Welfare Board reveals the fact that one-fourth of all the patients in the Infirmary with whom it was possible to become intimately acquainted were removed from county support and placed either in institutions better fitted for their care, or reassimilated into the community. Miss Amelia Sears, the director of the board, writes concerning this phase of her work: "I think we are justified in feeling that, in every instance, the happiness of the individual was enhanced and the chances of his future bettered."

A similar situation is shown in relation to the children in orphanages, supported by the county, whose family circumstances were investigated. It is a firm conviction of the director and of welfare workers that an institution should be the last resort in the care of a dependent child.

It has been found possible to remove practically one-sixth of all children whose family circumstances have been investigated and to return these children to normal life. In every instance the best interests of the children have been the first consideration and the relieving of the county of their support a secondary one.

G. F. S. WORK IN MEMPHIS

The Memphis Cathedral Chapter of the Girl's Friendly Society is doing a successful work with rest rooms, lunches, and lodge rooms. The society now has a commodious building centrally located. The results have abundantly proved the wisdom and need of this venture in social service. A like work by the Girls' Friendly Society in Knoxville was the pioneer in this work in the South. The West Nashville Settlement continues to carry on its effective work under the auspices of the Daughters of the King, in which it is materially aided by Archdeacon Windiate, the chairman of the Tennessee Social Service Commission. The Archdeacon is most active in social service work, assisted by the Rev. Eugene T. Clarke. At St. Raphael's Institute for Social Workers, Missionaries, and Postulants, at Monterey, Tenn., effective practical work is done among the mountain people. Industrial education and helpful instruction by nurses is given. Mrs. Joseph Rogers is establishing numerous traveling libraries in connection with the Church Periodical Club in the diocese. Mrs. Jennie Woodworth is establishing Elizabeth House at White Bluff with a Settlement House and a public library.

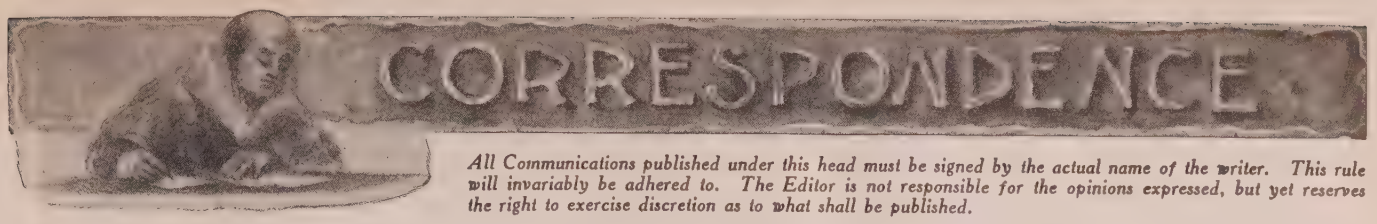
THE GENEVA CONFERENCE

The Geneva Conference was most interesting and marked a distinct advance, in the judgment of those who know, over the conferences held during the two previous years in New York City. Hobart College and Geneva were most hospitable and the courses in general were of high grade. The speakers included, beside the Secretary of the Joint Commission on Social Service, Dr. Burleson of the Board of Missions, Dr. Bradner of the General Board of Religious Education, Rev. Messrs. Ferris (Rochester), Hutchinson (East Orange), Elmendorf (Newark), Canon Chase (Brooklyn), Conover (Bernardsville, N. J.), Hon. C. N. Kendall, Commission of Education of New Jersey, Mrs. Hutchinson (East Orange), Mrs. Bradner (Summit), Miss Withers (Yonkers), Miss Crosby (New York City), and other leaders of missions, education, and social service. The Rev. Frank M. Crouch was also a leading speaker at the North Atlantic Student Conference held at Eaglesmere, where his general subject was "The Christian Equivalent of War."

SETTLEMENT HOUSE IN NORFOLK, VA.

Christ Church (Elizabeth River parish) in Norfolk, Va., of which the Rev. Dr. Francis C. Steinmetz is rector, has established a Settlement House in the parish, which was informally opened on July 1st. It is a large house, with the first floor arranged for settlement work and the second completely furnished as an apartment for the resident deaconess. Dr. Steinmetz has called Deaconess Virginia Mitchell, formerly of Lydia, in the diocese of Virginia, to take charge of the work and she is now in residence. This work is under the direct supervision of the women of the parish and is intended for the help of women and children in the mill district near by. They have furnished the house and are responsible for all the expenses of the venture.

PERHAPS the most important feature in the movement to suppress the smoke nuisance, in the opinion of the editor of the *National Engineer,* is the growing recognition on the part of municipal authorities that the elimination of smoke from steam boiler furnaces depends upon practical treatment at the hands of persons versed in boiler room work. In the editor's judgment, the great value of the practical man lies in his understanding of and sympathy with numerous offenders who do not wish to violate the law, but who do not know how to comply with it.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE "FREEDOM OF THE CHAIR"

To the Editor of The Living Church:

I WANT to thank the Rev. William R. Gamble for his excellent letter in the last number of THE LIVING CHURCH.

Your thoughtful editorial of July 17th did seem to defend the trustees of some of our great secular universities, who silence professors, if their expressed opinions happen to contravene the views of the trustees on political and economic questions. As Mr. Gamble says, the protest against such tyranny is not mere rhetoric and "it has nothing whatever to do with the obligation of a priest to teach the Catholic Faith." It means that people are waking up to the fact that the persistent activity of the Great Moneyed-Interests in educational affairs is not altogether altruistic, any more than the propagandism of the army of salaried agents, in matters social, economic, and religious, is without prejudice.

What you say about the possibility of a professor teaching that "two and two make five," that "the earth is flat," and that "amo" means "I hate" does not strike me as relevant. It is inconceivable that any such ignoramus would be made professor anywhere—even in America.

The real point at issue in the discussion seems to be this, viz.: There is one kind of teaching for children and another for grown-up men and women. In primary and secondary schools we have a right to demand that teachers confine themselves to facts, without expressing their opinions; but in colleges and universities a professor may properly discuss theories and interpretations of facts, and express his own preference for one theory or interpretation over another. Indeed, if he is not an automaton, he will be sure to do so.

Your editorial says: "Of all things that would make our universities hopelessly individualistic . . . intellectual failures, etc., unlimited freedom of speech on the part of professors comes first." I cannot agree with that. On the contrary, it seems to me that the university is exactly the place where the professors (presumably men of trained intelligence) should have free swing to state their ideas.

Now, as a Christian man and a Churchman, I am bold to say that religion is in a different category from economical, political, and industrial questions; and to me it is or would be ludicrous, if it were not so alarming, to see how these "leading" universities, which admit young boys to their privileges, are excessively sensitive when the prevailing industrial or economic system is attacked, but set no limit to freedom of speech or freedom of teaching, when religion is the subject. It would seem that, to their boards of control, religion is still an open question—an undiscovered land—where any speculator may ventilate his theories or his denials for the benefit or injury of the girl and boy students; but the feudal industrial system—the wrongs of labor, the tyrannies of capital—these subjects are taboo.

Here then is the place and opportunity of the *Christian* university, which says "The fundamental dogma of Christianity, that Jesus Christ is Incarnate God—is a 'closed question'; but all matters of politics, economics, property, labor, education, are open subjects, upon which professors may freely maintain and express their views before students or anybody else."

It is an interesting fact that, while no less than three great secular universities in recent years have silenced professors for expressing unwelcome opinions on social and economic subjects, the Church University at Sewanee has twice refused to do it, although strong pressure was brought to bear upon her trustees from influential quarters; and thus Sewanee has declared the "Freedom of the Chair."

THOMAS F. GAILOR.

[An editorial review of this letter will be found on page 517.]

THE ORIGIN OF BAPTISM

To the Editor of The Living Church:

A QUESTION is raised in your last issue in regard to the origin of Baptism, as mentioned in a debate reported by the *Christian Socialist*. The authority for the statements therein quoted from the Rev. T. W. Woodrow may be found in Osborne Ward's book, *The Ancient Lowly*, which treats exhaustively of the relation between Christianity and the trade unions of the Graeco-Roman world. Harnack and Ramsay refer to this close connection, but Ward's treatment is the most exhaustive yet attempted.

I quote below one paragraph of this work, which will probably supply the information desired:

> "'Solonic Unions,' or unions permitted under the law of *jus coeundi*, were the originators of the rite of baptism, which formerly contained the idea of cleanliness. . . . Although almost entirely economical, most of them being guilds, keenly business-like, and thus the providing of plenitude always uppermost in their minds, still they had religious habits and religious reverence, like all other humanity of the ancient world. One of the religio-economical rites, from time immemorial, was baptism. It was originally a habit of cleanliness. . . . The ancient religion commanded cleanliness among its first requirements. . . . Baptism and its ablutions were but an innovation of human civilization, and trade unionism, as it built up the instrumentalities of advancement, naturally built baths and many other fixtures of cleanliness. Search as we may, baptism did not originate with the Hebrew. It is first found as an initiatory rite of these organizations, as a part of their formula of purification. Except as found among the unions and brotherhoods, as confraternities under the *jus coeundi*, whether Greek, Roman, Essenic Hebrew, or therapeutic Egyptian, there appear to have existed no baptismal rites. The rite of baptism as practised by Christians is derived from them; and they assuredly used it early as one of the main features of initiations into their brotherhoods, at first secret, obscure, and impenetrable . . . "(Vol. II., p. 281).

Should the questioner wish to read this book at length the *Christian Socialist* will be glad to supply it. The price is $2.00 per volume. There are two volumes.

Very truly yours,

5714 Windsor avenue,
Chicago, July 26th.

IRWIN TUCKER,
Editor The Christian Socialist.

ST. MARK'S ENGLISH CHURCH, FLORENCE

To the Editor of The Living Church:

MAY I use the hospitality of your columns to bring to the notice of all visitors to Florence who in the past have valued the Church's ministrations at St. Mark's English Church, the urgent need of funds to carry on the work there during the period of the war?

It has only been possible to keep it open during the past season through the generosity of a few of its friends, and it must depend upon the promises of support which we receive in answer to this appeal whether it will be possible to keep it open another season.

St. Mark's is absolutely without grant or endowment, and it consequently depends upon the support which in ordinary times it receives from some residents and English Catholic visitors to Florence.

I shall be thankful for any promises of help, and donations will be gratefully received and acknowledged either by Thos. Brocklebank, Esq., Wateringbury Place, Kent, England, or by me at 9 Holywell street, Oxford, England.

G. S. ELLIS HINGSTON,
Chaplain of St. Mark's, Florence.

July 14, 1915.

"WHY?"—AN ANSWER

To the Editor of The Living Church:

I HAVE just read the letter of Miss S. T. Zachary, Amherst, Va., in your issue of July 24th, written to ask why "the smaller parishes" "never hear a missionary speaker." May the rector of a small parish answer her question from his own experience? And the answer may prove more interesting if he make it concrete and not abstract.

Living in a parish in Wilmington, Del., of about 120 communicants, with an interest in missions he desired to encourage, he invited the Rev. W. C. Brown, D.D., of Brazil, to make his rectory headquarters between two Sunday city appointments, and fill a schedule of addresses in small parishes arranged for him. The invitation was accepted and between Monday, February 25th, and Friday, the 29th, 1901, Dr. Brown (now Bishop Coadjutor of Virginia) found a welcome awaiting him and made missionary addresses on Brazil in our parishes in Dover, Middletown, Smyrna, and St. John's and Immanuel, Wilmington, and St. Paul's, Chester, Pa. Three or four years later, under a similar arrangement, the Bishop of Brazil accepted a like invitation for five week days in the same territory but other parishes. So a number of new friends were made for that mission field, and the missionaries spent their time profitably and pleasantly. The rule of the writer's ministry for nearly thirty years has been at least one visit each year from a missionary in active service, and an address in his parish; and he has never had a large parish.

Instead of complaining that "larger Auxiliary chapters do not remember near-by weaker ones and send missionary speakers," or that "somebody should be held responsible for withholding from them the returned missionary," I would suggest that the officer of the small

Auxiliary examine the list of missionaries (men and women) published each month in the *Spirit of Missions* and in THE LIVING CHURCH, then lay aside timidity and *ask* Mr. John W. Wood to send a speaker to address her Auxiliary. If her branch will invite members of all the branches in reach of hers to attend the meeting addressed; or if she will arrange by correspondence for a series of meetings each successive day or evening among neighboring parishes, there is every reason to expect a favorable reply from Mr. Wood, and have the stimulus of the missionary's visit and pleasure of seeing and knowing him and of his work personally. In a two years' rectorate in St. Stephen's, the writer has had two active missionaries directly from their fields to address the members of the home and neighboring Auxiliaries, to our inspiration for missionary effort, and pleasure in having these with us.

Ye Auxiliaries of "stunted growth," when did you last ASK for a visit from a missionary? KENSEY JONES HAMMOND.

Culpeper, Va.

THE PANAMA CONFERENCE

To the Editor of The Living Church:

IN reply to your letter of inquiry* as to my feeling in regard to the action taken by the Board of Missions as regards the Latin America Missionary Conference, allow me to say that the matter seems to have been given an importance in the minds of your correspondents quite incommensurate with the situation. Everyone seems to admit the wisdom of mutual conference between the different branches of organized Christianity, especially when its purpose is, as that of this conference is declared to be, "not a gathering for legislation on ecclesiastical questions or even on matters of missionary policy"; and yet those of our Church who are opposed to the conference to be held in Panama insist that it is to be an attack upon the Roman Church. The Board of Missions has protected the Church against this condition by the proviso at the end of the May resolution. An invitation to the Roman Church to send representatives would be a practical assurance that no attack upon them is intended, and upon this point our Board has made our participation in the conference to depend. If the condition of the proviso is not complied with (and there is small probability that it will be) we automatically decline to participate.

In my judgment, the action of the Board is strong and well taken. We stand for religious freedom and will not enter officially into any conference from which any Christian body, represented in the district, is debarred.

Undoubtedly the conference, as Mr. Barrett says, can be of tremendous influence if it is placed upon a positive, constructive basis, and, I take it, this is the basis which our Board has sought to establish. On the other hand, much harm may result from a tactless and thoughtless criticism of a people whose nature is so sensitive as that of the Latin, and for this reason we regret the mistake of publishing in Bulletin No. 2 the quotation from the Bishop of Argentina. This kind of mistake, Mr. Barrett has pointed out, should be carefully avoided in the discussions, but there is no reason in supposing that the conference cannot be carried on without them.

Let us pray earnestly that the Holy Spirit may so direct and rule the hearts and minds of the delegates to the conference that it may be conducted in peace, charity, and good will, and so result in great benefit to the cause of the Kingdom of God.

Very sincerely yours, CHAS. B. COLMORE.

Missionary District of Porto Rico; Office of the Bishop.
San Juan, Porto Rico, July 23rd.

* This refers to a request made by the editor at the outset of this discussion to the Bishops of Latin-American districts asking for their respective opinions in the matter.

To the Editor of The Living Church:

APROPOS the coming Panama Protestant Conference and the whole mischievous question of "Federation of Churches" and "Federated Christianity," the strong position taken by THE LIVING CHURCH, and the recent noble utterances of the Bishops of Tennessee and Vermont, may I ask you to print the singularly pertinent statement of the secretary of the S. P. G., Bishop Montgomery, at the recent summer school at Eastbourne, quoted in the (English) *Church Times* of July 16th?

"THE EDINBURGH CONFERENCE

"Let me come now more directly to the present situation. As I am not speaking officially I can speak frankly. The pendulum has swung of late years towards the extreme left, if I may so call it. The breadth of sympathy existing in the Anglican Church urged some of its members to join such a conference of Christians as that held at Edinburgh. It was purely a conference, at which no resolutions were passed. Since then that conference has been the cause—in a sense, the unconscious cause—of councils or federations in many lands, such as in India, China, and Japan. These local federations have taken different forms. In some lands they have been purely for mutual report and conference. In other lands they have become perilously near to being close federations, with growing executive force as one body in full communion. I think I foresaw this tendency after Edinburgh, and I was myself reluctant to join anything like a continuation committee. Of course, Churchmen have taken alarm at these developments abroad. Some Bishops have refused to join them. The S. P. G. has never had any connection with any of them. I think the Church indeed, as a whole, has been frightened, and rightly so I think, and will certainly draw back. Remember it is our breadth of sympathy which makes that pendulum swing; and we want very strong Churchmen in the S. P. G. to sound the alarm, but not to leave the Society. Speaking for myself, I confess that, though breadth of sympathy took me to Edinburgh, I am to-day among those who are alarmed. I could not go to an Edinburgh Conference to-day because it would be impossible to prevent misunderstanding. The consequence of the extreme swing of a pendulum is to produce a reaction, a pull-back, and it is right it should be so. My own earnest appeal to Churchmen younger than I am, in consequence of the present situation, is to demand in the name of the Church, in order to allay unrest and alarm, another Pan-Anglican Congress three years hence—not a Pan-Christian Congress. That last would at the present time leave us cold. We want unifying and comforting; we want mutual counsel to preserve and conserve our principles."

The American Church is not "frightened," but at times there are signs of giddiness and flightiness in the movements and expressions of her spokesmen. Her Catholic character must not be depreciated. Any effort to do so is as dangerous to her well-being as the iota subscript of Arius was to the doctrine of the Incarnation.

St. Mary's, Asheville, N. C. CHARLES MERCER HALL.
July 30, 1915.

To the Editor of The Living Church:

PLEASE add my name to those of other staunch Catholics who protest against any action of the Board of Missions which will in any way compromise Christ's Holy Catholic Church with any heretical or schismatic organization. Yours truly,

Los Angeles, July 29th. JOHN H. SIMMS.

PORTO RICO AND THE PANAMA CONFERENCE

To the Editor of The Living Church:

IN your issue of July 17, 1915, there appeared a paragraph with the headline, "Porto Rico Refuses to Endorse the Panama Conference." Under this heading you say in substance that a motion, introduced by the writer, to approve the principle of the Panama Conference, was, on motion, indefinitely postponed when it was apparent that the sentiment was overwhelmingly against it, especially among the laity.

I do not know the source of your information, and do not doubt in the least that your informant was perfectly sincere in giving you the information as it stands printed in the paragraph referred to. Nevertheless, your report of the action taken by the convocation of Porto Rico relative to the Panama Conference is not in exact accordance with the facts and needs correction.

The resolution in question, which was introduced and recommended by the committee on the Bishop's address, reads as follows:

"*Resolved*, That there be appointed by the chairman of this convocation three delegates, including the Bishop and two others, to represent the missionary district of Porto Rico at the Panama conference on missions in Latin America to be held in the City of Panama in February, 1916."

In the discussion of this resolution it was pointed out by one of the lay delegates that its passage would seem to the Church at large to be in conflict with and in contradiction to the action of the Board of Missions at its February meeting when it tabled a motion to participate in the Panama Conference. It should be noted that the action of the Board of Missions at its May meeting was unknown to the convocation of Porto Rico, the latter being in session on the 11th and 12th of May.

A further objection was made by the laity that in the event of the adoption of the resolution the convocation had not the means of sending their delegates to Panama.

It is obvious from the above that it was the inexpediency of appointing delegates to the Panama Conference which appealed to the delegates in adopting the motion to postpone indefinitely, rather than the question of approving the principle of the Panama Conference, as appears in your article. Yours very sincerely,

San Juan, Porto Rico, July 23, 1915. SAMUEL SUTCLIFFE.
Secretary of Convocation, Miss. Dist. of Porto Rico.

[We are very glad to note this correction. The information as printed came to us from a member of the convocation, whose recollection should now be corrected by the official record as stated by the secretary.—EDITOR L. C.]

"THE ARCHBISHOP'S TEST"

To the Editor of The Living Church:

I WONDER whether *The Archbishop's Test* has impressed and inspired others as much as it has me? It just expresses the ideals I have long wanted to attain and see practised. While by no means condemning wholesale all Church organizations and societies,

I have felt that they too much supplanted and superseded the first object of the Church's existence, viz.: worship and way of sacramental union with Christ, which alone strengthen character, and make better men and women, better citizens and better Christians.

Cannot the ideal of this little book be adopted and practised in our Church this coming season, for one year at least, from Advent to Advent? And let this be done in conjunction with, and supplementary to, the splendid effort of the Nation-wide Preaching Campaign to convert each and all of us during the coming seasons of Advent and Lent, *i. e.*, running from December 1st to April 30th, Low Sunday.

For do we not all need to be converted anew, to realize better the joy of our religion, and the seriousness of our sins—sins like those which have brought on this terrible war in Europe?

May I suggest a practical way to get this "Test" adopted? Let each diocese or Province send a post-card canvass to all its clergy with reply card attached, asking them to read the book over carefully twice, and think it over for a week, and then reply as to whether they would be willing to try it in their respective parishes, as far as possible. It would mean, next, their carefully informing their people about it, and getting as many lay people as possible to read the book.

This is a bold proposition, I know, but has not our American Church the courage to try a bold, though not sensational stroke, to win new souls to Christ? If it did not do more than make all of our clergy read, *daily*, Morning and Evening Prayer, as several of us have been doing for years, it would be a great thing. For we clergy must be converted ourselves, before we can convert the laity. It would mean just suspending all Church societies for the year, and their respective members giving their devotion and time and strength entirely to the services and sacraments of the Church and making earnest efforts to win wandering souls back to Christ, just as the great Methodist body is planning to do this coming winter.

I had hoped that some one more prominent and worthy than I would make this proposition. As no one has, I humbly venture to do it. Yours sincerely, Henry Martyn Saville.

Rector Church of the Ascension.

Waltham, Mass., August 1, 1915.

AUTHORSHIP OF THE EPISTLE OF ST. JAMES

To the Editor of The Living Church:

In your last issue the writer of an article on the Transfiguration appears to take for granted that it was St. James, the author of the epistle, who accompanied Christ when transfigured. St. Matthew tells us that it was St. James, the brother of St. John, and it is not generally believed that he wrote any epistle.

I draw you attention to this merely on behalf of historical accuracy. Sincerely,

Monroe, La., July 31st. Arthur R. Price.

THE NECESSITY FOR THRIFT

To the Editor of The Living Church:

An item of news informs us that there is to be held a Thrift Congress in August during the Panama-Pacific Exposition and the hope is expressed that this public endorsement of that rare attribute will aid in showing the necessity for thrift.

Every few years this country is confronted with a deplorable state of financial panic for which no one has been able definitely to account. The industrial world places the blame upon the politician, while that astute gentleman offers evidence in rebuttal seeking to prove that the industries of the country are blameworthy. But, whatever the reason may be, it is certain that economics must be taken into account, especially since the Pan-European war has fastened upon us conditions which may not be displaced for years.

We may not be able to solve the problem of the cause of financial depression; indeed, the average mind waves such reasoning aside and seeks, as best it may, to adjust itself to tightened conditions in the money market. This average person, therefore, finding that conditions cannot be changed, desides to change somewhat his mode of life and resolves to work the harder and to put into operation more and better methods of economy—in other words, to practise greater thrift and thus adjust himself to conditions as he finds them.

In the last ten or twenty years we Americans have been gradually developing into a race of spendthrifts. It is to be hoped that it will not require an overwhelming financial devastation to bring us to our senses and induce us to save a portion of the increase with which a bountiful Providence has endowed and blessed us.

Baltimore, Md., July 29th. Alan Pressley Wilson.

THE RIGHT WORD

Can we deprive other men and boys of the loving friendship of Jesus Christ? This may sound like a queer question—yet—that is what we are doing when we neglect some opportunity to spread His Kingdom. No one can tell the result of the right word spoken at the right time. We can never tell where our foot-prints, on the sands of time, will lead others, after we have passed by.—Howard E. Glover in the *Spirit of Missions.*

THE LITERATURE OF WAR AND PEACE

The Peace and America. By Hugo Münsterberg. D. Appleton & Co. New York and London. $1.00 net.

The War and Religious Ideals. Bythe Rev. C. L. Drawbridge, M.A. Longmans, Green, & Co. 50 cents net.

War and the Ideal of Peace. By Henry Rutgers Marshall, L.H.D., D.S. Duffield & Co. $1.25 net.

The Power to Right our Wrongs. By Anna Fitzgerald Van Loan. Fleming H. Revell Co. $1.00 net.

The literature of the Great War, if that is the title by which the present struggle will become known in history, bids fair to include books of a very different class from those which previous wars have inspired. For, in addition to the experiences of correspondents or reminiscences of participants, and technical works on strategy by military experts, we have now, coming in increasing volume from the press, works whose underlying purpose is to attack war itself, and to advocate peace. Even those writings whose primary intention is to justify one party or another, such as the volumes by the Rev. Mr. Drawbridge and Professor Münsterberg, under review, really have in view as an ultimate end the peace that is to follow. Their tone with reference to the war is apologetic, as writers in the heat of international conflict have seldom been apologetic before. The effort of each is to show that the power which he represents does not believe in war, does not wish to make war, and is engaged in war only because the struggle has been forced upon it by more militant elements in European life.

Mr. Drawbridge's book, *The War and Religious Ideals,* is the work of a sincere and single-minded but naïvely onesided observer. He is absolutely sure that all the right is on the side of Great Britain and nothing but evil on the side of Germany. The struggle, to his mind, is one between Christianity and Antichrist, between the "ideals of Jesus Christ on the one hand and those of Nietzsche and his followers on the other hand." Although he grudgingly admits that "man for man, our masses are not as patriotic as are the German masses," he attributes the patriotism of the Germans to a self-seeking military clique, "who have led away the whole German Empire." Therefore the war is for him "the noble cause of freedom-loving democracy against a tyrannous, cruel, and brutal oligarchy." All this is very familiar, and it is hard to see what contribution to the deeper thought about the war the book makes. Its analysis of conditions is not the work of one who seeks to know at first hand, but rather of the newspaper reader who takes the latest editorial for profound philosophy. Even those who believe as the author does must feel that there is more to be said than he says, if the perplexing problem of the ethics of war is to be solved.

On the other hand, we have Professor Münsterberg's *The Peace and America,* written in milder language and a much more reasonable spirit than his preceding work, *The War and America,* against which such intense feeling was raised at the time of its publication. Professor Münsterberg none the less takes the side of Germany in exactly the same temper as Mr. Drawbridge does the side of Great Britain. He is honestly bewildered by the condemnation of the German government which he hears on every side in America. His book was issued, it is true, before the submarine warfare was begun, and before the report of the Bryce Committee on the conduct of German troops in Belgium had been given to the world. Whether or not he would head his second chapter "The So-Called Facts," in the light of these recent revelations, one must feel some doubt. It is true of course, as he claims, that all reports at such a time as this are exaggerated, colored by prejudice, and distorted by suspicion and hatred, but, making allowance for this, one must feel that there are facts which he does not face. It is none the less desirable that Americans should read, in as impartial a spirit as possible, this earnest book whose underlying purpose undoubtedly is that which the last chapter on "To-morrow" eloquently expresses, to secure lasting peace. He is perfectly right in saying that "The peace of great nations will depend entirely upon their good will, and cannot be imposed on them by force." Yet there is something that sounds like self-delusion in his picture, in this very chapter, of "the brutal force of seven combined powers selfishly encircling a young, idealistic nation, fighting for equal rights, fighting the battle of progress." Nor is it encouraging to find this book, which is supposed to be irenic, suggesting as the outcome of the war a German Empire "which would include the Russian Baltic provinces, with the old German cities of Riga and Dorpat," and the "old German provinces of Flanders and Brabant," to say nothing of Alsace, whose "German character is beyond doubt."

When Professor Münsterberg attacks with great bitterness the traffic in arms and ammunition between American manufacturers and the Allies, he touches on the subject of all those which he treats in which he is likely to find the most sympathy among thoughtful Amer-

icans. There can be no question that, apart from purely legal considerations, the ethical aspect of such commerce is more than doubtful. It might of course be represented, on the other side, that the Germans have sold arms and ammunition to belligerents in all recent wars; that even so lately as when American soldiers and sailors were occupying Vera Cruz, a German vessel landed at a Mexican port a cargo of rifles and cartridges to be distributed among the Mexican forces who opposed them. It might be urged that considerable quantities of ammunition have undoubtedly been imported from America into Germany, and that more would be carried in if the German ships could keep the ocean. One questions if the government of Germany would have any scruples about buying such things from American manufacturers, if the opportunity remained to do so. All this, however, does not touch the deeper question of the righteousness of war itself, with the consequent difficulty of determining how far men who wish for the world's progress are justified in promoting war by manufacturing in enormous quantities the most deadly instruments of destruction, simply for commercial gain.

This problem is one which Dr. Henry Rutgers Marshall considers in his *War and the Ideal of Peace.* The book is refreshingly different from the others which are here discussed, for it approaches the subject, not from the point of view of a partisan, nor does it deal with political, military, or commercial aspects of war, but with the psychology of conflict, the characteristics of man that result in war, with the view to proving that the ideal of peace is one which may be realized, perhaps much sooner than most of us suppose. Dr. Marshall takes strong ground against a mechanical conception of the universe, upon which a good deal of rather pessimistic argument against peacemakers has been based. He demonstrates in the opening chapters of his book that no complete account of human life can be reconciled with such assertions. The laws of nature he shows to be not inexorable forces, which compel man to conflict, but rather the manifestations of certain characteristics in nature which may be, and constantly are, modified by the creative power of man. The strongest evidence of creative spontaneity of man he finds in the existence of ideals, and his analysis of the nature of ideals is particularly strong and convincing. Passing to the consideration of moral and religious issues, he shows that for the psychologist religious expressions are of value to the race, because they involve "restraint from the immediate reaction to the ordinary stimuli coming to the average man," and "restraint involves the emphasis of conscience." The relation between morality and religion he defines thus: "Religion appears as a governing power, working to the enforcement of morality." He holds, rightly, that religion and morality are not identical, and that morality does not take its origin from religion; but on the other hand religion strengthens moral tendencies and makes possible the fulfilment of moral ideals. He looks, therefore, to religion as the most potent force that can be employed in replacing ideals of conflict with ideals of peace. Practically, he thinks that the Church yields too much to the ancient conceptions of God as a God of war, and finds fault, somewhat hypercritically perhaps, with the use in worship of those parts of Old Testament Scriptures which seem to glorify the warlike temper and motive. "No one who believes thoroughly in the immorality of war can fail to have been shocked, as I was, on Sunday the 30th day of August last, when I hear a member of the clergy of the Protestant Episcopal Church open the reading of the Psalms appointed for the day with the terrible words, 'Blessed be the Lord God, who teacheth my hands to battle and my fingers to fight.' Surely it cannot be anything but a loss to morals and to religion in our day to ask people to repeat such sayings." One feels that this is a good argument for the revision of the Prayer Book, with special reference to the use of the Psalms in worship, but a little strained, if one pictures to himself the average Sunday morning congregation repeating the Psalms. Would Dr. Marshall seriously contend that he, or anyone else, went away from divine service on the 30th of August last filled with blood-thirsty intentions toward his fellowmen as the result of this ancient outburst of a Hebrew hymn writer? There is a little of the same over-emphasis in the argument that football ought to be discountenanced as a sport for college students, because it implies struggle between individuals in physical contact, and thus encourages the war spirit. On the other hand, the final pages, presenting the possibilities of producing in men a deeper conviction as to the immorality of war along the lines of psychological suggestion, are full of interest and value. One hopes that this book will be widely and thoughtfully read, and will contribute to a sane and practical effort to make such wars as the present one forever impossible to the world.

The Power to Right Our Wrongs, is the work of a thoughtful Churchwoman and Church worker, who is convinced that that power is to be found in our Lord Jesus Christ and His Gospel, and nowhere else. It will not, we trust, be considered an unfavorable criticism if it be said that the book is one of the heart rather than of the head. Its real potency lies in the broad and Christlike sympathy, the enthusiasm for righteousness and the intense reaction against the injustices of present conditions out of which it sprang, rather than in practical, constructive proposals for social improvement. Perhaps the heart of the book is to be found in the appeal, in Chaper 17, for more real friendship between the rich and the poor; a friendship which tries to bridge the gulf, not in a temper of condescension, but in the spirit of Christ. There also one finds the unconscious self-revelation that the writer "from an inherent interest in humanity" has made this contribution to the cause of social betterment. It is just this inherent interest in humanity that will make the book suggestive and helpful, possibly beyond others of more scientific accuracy and sociological importance. There are some errors that should be corrected, even though they are but minor blemishes. On page 184 the Rev. Charles Stelzle is called "Stetzle," and Mr. Josiah C. Pumpelly is made "Pompelly." More seriously open to attack is the careless statement, on page 79, that "syndicalists are akin to socialists"; a statement too loose for a work of this character. This book would be of very great value in a reading circle, or Bible class, organized, as they are being organized in many parishes to-day, for the study of social questions. The reading of it would introduce people of honest minds to a large field of inquiry, and open new vistas of possibility for the extension of the kingdom of God. The practical suggestions at the end are thoroughly worthy of serious consideration and discussion, and many eager souls, who are now restless in a limited and conventional conception of Christianity, would find here release into larger and truer knowledge of what it means to be a Christian.

GEORGE LYNDE RICHARDSON.

DEVOTIONAL

The Riches of the House of God. By Flora Abigail Macleod. With Introduction by the Rev. George Congreve, S.S.J.E. New York: Longmans, Green, & Co. Price 90 cents net.

"Good tidings of great joy" to pilgrim souls, Flora Macleod proclaims in her seven chapters on "The Heavenly Inheritance," "The Riches of Penitence," "The Triumphant Conflict," "The Joyful Mystery of Pain," "The Treasures of Darkness," "The Blessed Surrender," and "The King's Feast." Her message is "different" among the treasures of devotional literature; some of the old doctrine is stressed in new places, as, for instance, the urging that the sacrament of penance not only brings healing and strength to the sinner, but also "an act of reparation to the Body of the Faithful and, though at best a poor offering, yet such offering as we can make of contrite love to the divine Saviour."

But the book is only indirectly didactic; it has a warm livingness in the "Pilgrimage Prayers" of the imaginary but true travelers toward God who, though of the earth and weak and faltering, still long for Him, and in the reverently expressed responses of the divine Master. Devout believers will learn from this book how more effectually and more joyously to climb on toward their Lord, and those who are feebly stumbling over the first steps will be mightily impelled to press on in the "Way."

Yet greater charm and worth are given to this message by the introduction of Fr. Congreve, S.S.J.E., who knows how to point out winsomely and compellingly the "Riches of the House of God" and who quotes the words of Fr. Benson, the many-year-long student of the glorious mysteries; and the message of both and of the author is "all the way to heaven is heaven." S. A. R.

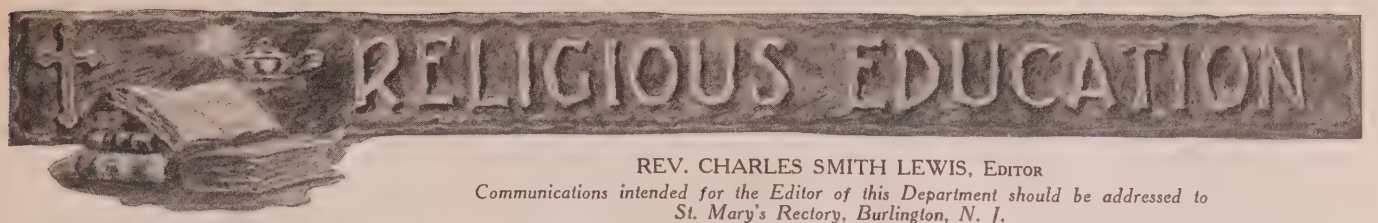
FICTION

The Eagle of the Empire. By Cyrus Townsend Brady, Author of *The Two Captains, Little France, The Sword Hand of Napoleon,* etc., etc. Illustrated by the Kinneys. New York: George H. Doran Company. Price $1.35 net.

Dr. Brady's story of stress and "go" comes opportunely to the public, not only because in this centenary year of Napoleon's great defeat it gives a vivid picture of the "Little Corporal" in his crushing disappointments and closing career, but also because, in a time when we are under what the author calls the "frightful fascination" of war, we read with deep interest what gives new information about warfare, in many respects alike in all ages though in others quite unlike, as we realize when we contemplate Waterloo, fought in a small area of an afternoon, with the months of the terrible battle struggle along the hundreds of miles of the sorrowful entrenched "western front" of to-day.

In this careful study of the Emperor, Dr. Brady shows him at his best and perhaps his worst, delineating his marvelous magnetism which drew and held men to him, and his overwhelming selfishness. On the background of well-established history moves the love story of the valiant young officer who adores Napoleon and his beautiful Laure, a fascinating combination of the high-born lady of the old régime and the brave, resourceful, loving girl who is devoted to her lover and who, in one exciting episode, saves the life of the Emperor. To reveal the plot would be to spoil much of the pleasure of the story for the many who should, during these vacation days, gain from *The Eagle of the Empire* a new and intensely vivid impression of the real Napoleon and a new, clear knowledge of the suffering of soldiers and the "frightfulness" of war. S. A. R.

I BESEECH those who believe and fear God, whosoever shall have deigned to look into or receive this document, which Patrick the Sinner, unlearned, as is manifest, wrote in Ireland, that no one ever say that it was my ignorance that did whatever little I have done or demonstrated according to God's will, but consider ye, and let it be most truly believed, that it was the gift of God. And this is my confession before I die.—*The Confession of* ST. PATRICK.



REV. CHARLES SMITH LEWIS, Editor
Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

WHAT has the summer for the children? Rest and change and recreation. New scenes and new associations crowd upon each other as the boys and girls of to-day "go away" for the summer's vacation. It is a splendid thing that into the narrowed, cramped lives of the children of the slums there can come the new vision that the week or fortnight on the "farm" must bring. But what of the children in the summer from the standpoint of religion?

There are two movements, quite opposite in tendency, that call for notice: The one is the very common fact that Sunday school is closed during at least a part of the summer, and in a great many parishes. The religious impulse that comes to the children from the school is quite lost. In too few places is there any effort of a systematic kind, we fear, to meet this need. If the school must close during the summer—and we most strongly urge some such change in the arrangements—is it not possible to secure the attendance of the pupils at church? We have in mind a school that will be closed during the month of August which has adopted the following plan. The children are to come, so far as they will, during August, to the regular services either morning or evening, and the secretary of the Sunday school is to find out at the first session of his school in September how many times each child has been at church during the previous month. Such a plan as this would work even more effectively, if during the year it is the custom of the children to go, and to be recorded as going, to church as well as to Sunday school. A further advance on this arrangement would be to keep the record of attendance each Sunday. But whatever the detail by which the result is secured the vacation month should be utilized as a time for training and actual practice in attendance at church. A second suggestion that is to be followed during August in the school in question is that each child is encouraged to add to his prayers a definite prayer for the school that it may be blessed and grow. And finally each child is to make a definite effort to bring one other child to Sunday school at the beginning of the new year.

The second movement to which we referred is the Vacation Bible Schools. These have been adopted in many of our parishes in large cities and serve the double purpose of keeping the children interested and out of danger during the weeks of vacation and of affording an opportunity to teach religion during the summer. The plan is to gather such children as can be secured, each morning, for a session that lasts the morning through; in which they are taught some simple practical subjects, not of the ordinary curriculum. This is followed by a regular play hour in which the groups play under direction, and as a third division there is regular instruction in Bible stories or in religion in some form or another. The success of such schools where they have been undertaken is the proof of their value. Parishes that have grounds that might be used in this way, or buildings that are suitable, have here another way in which they may help the community life and also serve the cause of religion.

Apropos of these vacation schools we are reminded of a most interesting group that we saw one day going through Summit, N. J., on a trolley car. Part of the common—or was it a vacant lot?—right on the main street had been turned into a play ground. Swings and bars and horses were all in constant use. A couple of baskets gave a group of girls about fourteen or fifteen the opportunity for a good game of basket ball. Other forms of apparatus each gathered its own group of interested and active children. There was a grown person, evidently in charge, who was in turn the center of another group as some matter seemed under discussion. It was a happy, cheerful company of perhaps forty or fifty children—there might have been more—who were thoroughly enjoying themselves in a safe and harmless way.

The old days "when we were children," when boys and girls played together in their own yards, or in the fields, or in the woods, are gone for most children to-day. It is not only that the children are different; conditions are different. The vacant fields, the yards, the woods, are out of reach, if they exist at all. A new element has come into the land and it is often not safe for children to play as "we boys" did. In a very different sense from that of the prophecy, boys and girls are playing in the streets of the city or town or even village. And these are too often no longer safe nor suitable. The automobile, with its whirl of dust, or its oiled pathway, leaves the streets a dirty, even where not unsafe, playground. There are not many places where the New York rule applies; that in certain districts between certain hours the cross streets are closed to traffic and turned into play grounds for the poor. It is again an opportunity for the Church to bring the blessings of a safe and sane playground to the children throughout the country by utilizing her own grounds or by leading in a movement to secure suitable grounds. The Church that would win the children must meet their needs and teach them that Christianity cares for the whole child and not for his soul alone.

The diocese of Fond du Lac has a most active and efficient Commission on Religious Education, of which Dean Bell is chairman. They have published a series of bulletins, the last four of which are at hand. We had the pleasure of discussing one of the earlier issues concerning the statistics of the diocese on schools some time ago. Bulletin Four is the report for the year. After stating very clearly the retrogression in number of scholars and teachers that mars the diocese, as it does so many others, the committee deals with causes in the following sentence:

> "Your committee has come to believe that this is due to the following causes: (1) A lack of efficient diocesan coöperation in attacking the problem; (2) a lack of information concerning modern developments in methods and curriculum on the part of the clergy and laity; (3) a lack of emphasis upon the child problem in outlining and development of parochial programmes of work."

It is in this last that, in our judgment, a large part of the weakness lies. Men somehow fail to appreciate the importance of training children of a parish in religion. Stirring addresses, such striking presentations of the situation as we have heard Bishop Anderson give on more than one occasion, enthusiastic educational meetings, all seem somehow to fail to get below the skin of the ordinary man, be he layman or rector. Schemes for work, arrangements for advance, choice of new rectors or curates, too seldom start with the child as the matter of first importance. It seems at times as if the present day reversed the old saying which our Lord quoted: "Let the dead bury their dead," and would say, Let the coming generation care for itself, it's none of our affair.

This bulletin gives the recommendations which were adopted by the diocesan council, and sets forth an interesting diocesan standard of efficiency.

> "(1) A graded school in every cure where the school has over fifty pupils and a 'department-grading' in every smaller school.
>
> "(2) An attendance in the school equal to 50 per cent. of the number of communicants in the cure.
>
> "(3) At least two persons in every cure who will take the General Board's correspondence course in child study.
>
> "(4) Regular instructions in missions in every school.
>
> "(5) A font roll and at least one adult class in every cure.
>
> "(6) The provision of some regular form of religious service for every child in the school every Sunday; if possible, the attendance of that child at at least some portion of the public services of the parish."

Bulletin Five, the first issued by the commission (the others being by the Sunday school committee), is *A Suggested Curriculum for a Department-Graded School,* contemplating a school of twenty-five to fifty. The divisions are: Department One, through the Third Grade; Department Two, Grades Four and Five; Department Three, Grades Six, Seven, and Eight; Department Four, over the Eighth Grade. The recommendations are simple and direct. The schedules are good, but one

notes with regret the use of the Scribner Series of Lessons, the Revised Blakeslee Series. We have said before that these books are written from a standpoint that is not in harmony with the Church's teaching, although they are the best work yet published from the point of method. For ourselves we never can feel that supplementary material from the Church's standpoint can make up for this lack in the main text books.

Where Shall I Send My Boy or Girl to School? is the title of the Sixth Bulletin. We have in it an excellent summary of reasons for sending a boy or girl away to school; a brief discussion of the reason why a Churchman should send his children to a Church school; and then a list of thoroughly good schools in the neighborhood of Fond du Lac for boys and for girls. There is naturally a special appeal for Grafton Hall, the diocesan school for girls.

In connection with what was said in this department last week about schools and the aim of Church schools, the following from the Hannah More Academy at Reisterstown, Md., gives not only the aim of that well-known school, founded in 1832, but an excellent ideal for any Church school:

"It is the earnest desire of all concerned in the management of the Hannah More Academy that it shall bring *Christian* education within the reach of the daughters of the Church, to train them in the refinements of life under Christian influences as far as possible from the extravagances of the usual girls' boarding school, to surround them with all that tends to the upbuilding of character.

"While endeavoring to have a simple home life, we insist upon thorough work and make excellence in every particular our aim."

SELF-EXAMINATION

By the Rev. Henry S. Smart

THERE are few times in life when spiritual blessings descend so richly upon the soul as in the quiet, meditative moments of self-examination.

We all need it. It is a "means of grace" to busy people in a busy world. It offers a gracious opportunity to stop awhile and take a new grip on things. It lifts our hearts and minds above the hampering routine. It helps us to find ourselves. If it be performed in the spirit of searching out the deepest hidden secrets of the heart, the soul will have gained a larger insight into its real self.

The hidden life is the real life. Our true self is that self which God alone can know and see. God knows us as we really are. Self-examination helps us to perceive the mind and will of God in relation to our very self.

How shall I begin? Self-examination is not merely thinking in a general way that I have been a sinner; that I have failed in the past to do the right act, think the right thought, utter the right word; and in the future promise myself to try and do a little better. No, self-examination begins with an eager desire to discover carefully and earnestly, by means of concentrated thought and earnest devotion, definite bad things I have done, and definite good things I have left undone. Self-examination ought to be definite and thorough. A good self-examination requires time. The penitent must dig. It may mean digging into the secret recesses of the heart. The plan of writing on a slip of note-paper the sins of commission and those of omission, using the commandments as a guide, will be found of incalculable value.

After thorough self-examination, godly sorrow must inevitably follow. Godly sorrow is pain we feel for sin committed against God, who is infinitely holy, loving, and good. "Against Thee, Thee only have I sinned, and done this evil in Thy sight." True contrition is caused by godly fear, but it is made perfect by godly love. All penitence is a work, not a sentiment. Therefore, godly sorrow will make necessary an absolute turning away from the darkness and despair of Satan, to the light and love of Jesus. It will make us hate sin, and love good. It will proceed to work the amendment of the whole life in the Love of God, the Grace of Jesus and the Fellowship of Spirit. Contrition for sin is the essential part of repentance. Without it, confession is of no practical value.

One step nearer to Thee, O Christ,
Lead us the Way.

THOU SHALT not give orders in thy bitterness to thy manservant or thine handmaiden, who hope in the same God, lest they cease to fear the God who is above you both.—*Teaching of the Twelve Apostles.*

THE SNOW CROSS

I lifted mine eyes to a bleak mountain height,
And beheld there, transcendent, a Cross gleaming white,
As a vision celestial revealed.

I dreamed not, in watching its light from afar,
That beneath it was graven the deep livid scar
Of a wound anointed and healed.

HARRIET APPLETON SPRAGUE.

THE MARATHON

My heart has life and love, my limbs have youth.
To rear, ye blood-hounds,—Failure, Age, and Death!
Away, ye niggards, skimping blood and breath!
Hurrah! Lungs drink the air, feet gulp, forsooth,
The flying miles. Farewell, thou ancient sleuth,
Whose eye is on each trail, who listeneth
For every heart-beat, Time, whose false tongue saith
The sands he pours are each a dragon's tooth.

Far winds the Marathon, with cliffs to climb,
With gulfs to leap, with quick-sands, marsh, and flood.
Off, every weight that keeps me from the fore!
O Life and Love with all your train sublime!
With you to stir Youth's whirlpools in my blood,
I speed along the blue Aegean shore.

LEROY TITUS WEEKS.

NEW DISCOVERIES ABOUT THE LIGHTNING BUG

By Leonard Keene Hirschberg, M.D.

IT usually makes the man in the street smile to hear a scientist say: "The light of the firefly is the most perfect form of illumination known." Recently when I delivered a popular lecture to this effect, there was a general titter all over the crowded auditorium. Later on one of the boldest auditors arose and said: "Professor, are you willing to turn off these electric lights, and put up a glow worm instead?" The universal laughter which followed this sally, showed approval and agreement with this worthy gentleman's well-taken interruption.

As Professor Hervert Ives, one of America's foremost illuminating engineers and physicists, has said, the firefly, taken singly beside an arc, incandescent, or Welsbach light, is hopelessly outclassed. There are no "bright lights" in the proud lexicon of its young life.

Yet the firefly is no trifler in the race of perfect illumination. Indeed it is the acme of intrinsic brilliancy, for it has been known now for two or three years to give the most perfect kind of light.

At first sight, like the gentleman who asked the question, even scientists were fooled into believing that the best kind of a light was one that was brightest. Total candle power, however, has nothing to do with the economic perfection of light.

The reason the lightning bug has been adjudged recently to be the most perfect kind of illuminant, the standard towards which artificial illuminants must aim, is because it is the most efficient of lights, at the least cost, with no loss of energy in work or heat, all going to make up light.

The firefly is fifty times more efficient in this matter than the best kind of electric or other light known. Its brightness per unit of area has just been discovered by Professor Ives and C. W. Jordon to be even greater than its efficiency as compared with the best artificial light.

The candle power of a light whether it is the *photurus Pennsylvanicus,* as the common firefly is called, or an incandescent lamp, depends upon its size. If the most efficient light in the world was in a one-one-thousandth of a candle power article you might discard it as useless; yet all it might need would be to be made larger. Yet that very largeness might be given by a one-one-thousandth of a drop in area, and only a small multiplication of this be needed to light a large room.

The trouble with measuring a firefly is that it is not steady, but intermittent in its light. The larvae, however, or caterpillar-like stage of the glow worm, gives a steady light. When these lighted larvae are placed sidewise on their bellies and the light allowed to flash upon a luminous spot, the two light sources can be accurately measured.

The best way to learn whether the glow-worm light could be used for illuminating purposes was to calculate how much of it would be needed to equal an incandescent lamp. From these new researches it was proved beyond a doubt that the luminous stuff of the glow worm would not only be of extraordinarily high illuminating efficiency, but can be reproduced and made available for everybody.

Church Kalendar

✠

Aug. 1—Ninth Sunday after Trinity.
" 6—Friday. Transfiguration.
" 8—Tenth Sunday after Trinity.
" 15—Eleventh Sunday after Trinity.
" 22—Twelfth Sunday after Trinity.
" 24—Tuesday. St. Bartholomew.
" 29—Thirteenth Sunday after Trinity.
" 31—Tuesday.

KALENDAR OF COMING EVENTS

Aug. 19—Primary Synod Eighth Province, St. Paul's Church, Oakland, Calif.

Sept. 21—Milwaukee Dioc. Conv., All Saints' Cathedral, Milwaukee, Wis.

MISSIONARIES AVAILABLE FOR APPOINTMENT

CHINA

Rev. Arthur M. Sherman.

HANKOW

Miss S. H. Higgins.
Dr. John MacWillie.

SHANGHAI

Dr. W. H. Jefferys.
Rev. H. A. McNulty.
Rev. C. F. McRae.

JAPAN

KYOTO

Rev. Isaac Dooman.

LIBERIA

Miss S. E. Conway.

PHILIPPINE ISLANDS

Dr. B. M. Platt.

[Unless otherwise indicated, appointments with all the foreign missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth avenue, New York City.]

Personal Mention

THE Rev. R. D. BLASKE, from the General Theological Seminary, has been ordained to the diaconate and will be assigned to the missions at Beeville and Kenedy, Texas.

THE Rev. ERNEST BRADLEY has entered upon his duties as rector of the Church of St. John the Evangelist, San Francisco.

THE Rev. W. A. BREWER has taken charge of St. Paul's Church, Burlingame, Calif.

THE Rev. CLAUDE CROOKSTON may be addressed at St. Michael's monastery, Sewanee, Tenn. It has been incorrectly stated that he is at Holy Cross, West Park, N. Y., and also that he has been given charge of St. Luke's Church, Cincinnati.

THE Rev. W. A. DE WITT has entered upon his duties as rector of St. John's Church, Ross, Calif., made vacant by the resignation of the Rev. H. Cowley-Carroll. Mr. De Witt comes from an assistant's place in Trinity Church, New Haven, Conn.

THE Rev. Dr. OSCAR HOMBURGER returns to his church in Chicago on August 6th.

THE Rev. HAMILTON LEE has retired from the charge of Trinity mission, Hayward, Calif., and will reside in Berkeley.

BISHOP MCCORMICK will preach in Charlevoix, Mich., August 8th. He is on the programme at the Bay View Assembly August 14th and 15th, and will conduct services in St. John's, Harbor Springs, August 22nd.

AT the national congress of the Sons of the American Revolution, held in Portland, Ore., July 18th to 21st, the Rev. RICHARD LIGHTHOUSE MCCREADY, rector of St. Mark's Church, Louisville, Ky., chaplain of the Kentucky society, was unanimously elected chaplain-general of the national organization.

THE Rev. W. W. MEMMINGER, rector of All Saints' Church, Atlanta, Ga., is with his family at Flat Rock, N. C.

THE Rev. E. W. MERRILL, assistant at St. Mark's Pro-Cathedral, Grand Rapids, has returned to his duties.

THE Rev. F. D. MILLER, D.C.L., has resigned his position as rector of the Church of the Holy Innocents, San Francisco, and will reside at Irvington, Calif.

THE Rev. W. A. RIMER has taken charge of the mission at Hayward, Calif., and will reside there.

THE Rev. F. ALLEN SISCO, from the General Theological Seminary, has accepted the position of chaplain at the West Texas Military Academy and will enter upon his duties in September.

THE Rev. HALSEY WERLEIN, Jr., rector of Trinity Church, San Jose, Calif., has sailed for a vacation trip to China, and has left the Rev. E. T. Brown in charge for two months.

THE Very Rev. FRANCIS S. WHITE and family of Grand Rapids will spend the month of August visiting the Dean's sister in Elma, N. Y.

THE Rev. THOMAS J. WILLIAMS is in temporary charge of St. John's Church, Oakland, Calif., during the vacation of the rector, the Rev. Irving Spencer.

Summer Appointments

BISHOP and MRS. CAPERS are spending the summer in Atlantic City. Bishop Capers will have charge of the services in St. George's, New York, during the month of August.

THE Rev. DOMINICK A. CASSETTA, curate of St. Augustine's chapel, Trinity parish, N. Y., will be in charge of St. Paul's Church, New Rochelle, during the month of August.

THE Rev. H. B. GWYN may be addressed at Paynesville, Ohio, until September 6th. He is officiating at St. James' Church, in the absence of the Rev. R. J. FREEBORN, the rector.

THE Rev. THOMAS A. HOUGHTON-BURKE will be in charge of the Church of the Holy Communion, New York City, for August and September, the rector being on his vacation.

THE Rt. Rev. ROGERS ISRAEL, D.D., will have charge of the services at the chapel of St. Lawrence at Alexandria Bay, N. Y., during the month of August. Bishop and Mrs. Israel may be addressed at The Edgewood, Alexandria Bay, N. Y.

THE Rev. W. W. RAYMOND, whose present address is 400 East Genesee street, Syracuse, N. Y., is to supply St. Augustine's Church, Ilion, N. Y., diocese of Albany, on Sundays during August, the rector being absent on vacation.

THE Rev. H. FIELDS SAUMENIG and Mrs. Saumenig are spending August at All Saints' rectory, Atlanta, while Mr. Saumenig is in charge at All Saints' Church.

THE Rev. PAUL STURTEVANT HOWE is in charge of St. Mary's parish, Burlington, N. J., during the month of August.

THE Rev. FRANCIS M. WILSON, rector of St. Jude's Church, Tiskilwa, diocese of Quincy, Ill., will act as priest in charge of the Church of the Atonement, Chicago (Rev. F. S. Fleming, rector), during August.

ORDINATIONS

PRIEST

WESTERN MICHIGAN.—The Rev. FRANK VAN VLIET was advanced to the priesthood by the Rt. Rev. John N. McCormick, D.D., in Grace Church, Grand Rapids, August 1st at 9 A. M. He was presented by his rector, the Rev. G. P. T. Sargent, and Bishop McCormick preached the sermon. Other clergy taking part were the Rev. Messrs. White, Huntington, and Brewin. Mr. Van Vliet will become headmaster of St. Andrew's School, Sewanee, Tenn., and enters upon his duties at once.

DEACON

MICHIGAN.—In St. Paul's Cathedral, Detroit, Mich., on Friday, July 2nd, Bishop Williams ordained to the diaconate Mr. HERBERT W. BUTLER of the General Theological Seminary. Mr. Butler becomes assistant at St. John's Church, Detroit.

DEGREES CONFERRED

MIDDLEBURY COLLEGE.—D.D., upon the Rev. JOHN W. CHAPMAN, of Anvik, Alaska, at the June commencement. Many friends of Mr. Chapman will be gratified that this honor was conferred upon him by his old college in Vermont. It is too frequently the case that patient, constructive work, such as Mr. Chapman has done in Anvik, remote from the world's notice and without self-advertising, receives no reward beyond that which comes from the satisfaction of well-doing. We rejoice, therefore, that having given nearly thirty years of his life to Christianize and civilize a degraded and forsaken people he should be known and recognized.

BORN

MUSSON.—To the Rev. Harry Sheppard Musson, rector of the Church of the Advent, Louisville, Ky., and Gertrude Dudley Musson, a son, HARRY SHEPPARD MUSSON, JR., Saturday, July 31, 1915.

MARRIED

MILLER-TILLOTSON.—In Calvary Church, Santa Cruz, Cal., July 24, 1915, by the Rev. C. O. Tillotson, rector emeritus, assisted by the Rev. E. H. McCollister, rector, HUGO HERMANN MILLER, and LUCY VAUX TILLOTSON.

DIED

GRANNISS.—Entered into rest July 15th at her daughter's home, in the 82nd year of her age, Mrs. MARY M. GRANNISS, beloved mother of the Rev. F. O. Granniss, rector of St. Paul's Church, St. Joseph, Michigan, and of Mrs. Ida Louise Gibbs of Waltham, Massachusetts. The burial was in Cambridge, N. Y.

HAWLEY.—On Thursday, July 22, 1915, at his summer home, Barbour's Heights, R. I., HENRY STEPHEN HAWLEY, in his sixty-fourth year. Beloved husband of Lillie L. Hawley, father of Royal Duncan Hawley and Philip Ferguson Hawley; senior warden of the Church of the Redeemer, Chicago, at which church the funeral services were held on Sunday, July 25th.

"The souls of the righteous are in the hands of God."

SCOTT.—ROBERT CHILDS SCOTT, warden of Grace Church, Baldwinsville, N. Y., graduate of Hobart College, a most genial and helpful citizen and Churchman, died very suddenly on Saturday, July 3, 1915. The funeral was held in the church on Wednesday, July 7th, the burial being at Oswego, where Mr. Scott was born, October 18, 1848. He had lived in Baldwinsville thirty years.

SNOW.—Entered into Paradise, at St. Mary's Hospital, Rochester, Minn., on June 27, 1915, HENRY ADAMS SNOW, eldest son of Mr. E. U. C. Snow, senior warden of Christ Church, Tuscaloosa, Ala., in the fortieth year of his age.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

TALBOT.—At Muskogee, Okla., Saturday, July 24th, CARRIE DIVINE RAINEY TALBOT, wife of Percy Talbot. Funeral from St. Mary's Church, Memphis, Tenn., on Tuesday, the 27th, the Rev. Prentice A. Pugh officiating. Interment in Elmwood Cemetery.

MEMORIALS

CORA WHITTLESEY GREGORY

In the history of each church and of every community there are always found some names whose owners, by especial loveliness of spirit and beauty of character, hold perpetual place.

On this sacred roll is now written the name of CORA WHITTLESEY GREGORY, whose loss is deeply mourned in her home city of Madison, Wis.

Coming to this city as a child, and early associating herself with its social, intellectual, and religious work, Miss Gregory developed a literary taste which resulted in many delightful tales, and in exquisite poems of strength and consolation for the sorrowful.

A true daughter of old Grace Church, she also beheld the growing vision of the Western parish, and so was the originator of the suggested mission which later crystallized in the form of St. Andrew's Church. Holding that

"It is a joyous fashion to be glad,
Joy is the grace we mortals say to God,"

she united in the Christmas and Easter festivities of the little ones.

As a teacher for years in Sunday school she moulded the thoughts of scores of boys and girls who, mature men and women to-day, treasure her instruction and revere her memory as that of one who brought comfort to the helpless, visited the sick, and communed with the dying.

Such was the life that has been merged in a higher one. And reflecting upon its gentle dignity, its cordial comradeship, and its spiritual influence and inspiration, each friend will feel:

"Hereafter, in a better world than this, I shall desire more love and knowledge of you."

MARY LIVINGSTON BURDICK.

HENRY STEPHEN HAWLEY

Entered into rest, July 22, 1915, at his summer home on Narragansett Bay, in Wickford, R. I., HENRY STEPHEN HAWLEY, near the close of his sixty-fourth year. He was born in Bridgeport, Conn., August 12, 1851, and moved to the Middle West soon after attaining his majority. A leader always, he devoted his energies for over forty years of successful work to various branches of the railroad business—construction, management, and supplies. Chicago was his home during most of these years. Dying in harness, he had been president of the Railroad Supply Company for more than a decade, and had extended its influence from New York to San Francisco.

Twenty-five years ago he was one of the organizers of the Church of the Redeemer, Hyde

Park, Chicago, and without cessation during this entire quarter of a century he was one of the parish's strongest supporters. For the past ten years he had served as senior warden. His able leadership and unstinted munificence were vital factors in the parish's stability and growth. Beyond parochial boundaries his loyalty to the Church was likewise large and steadfast. Frequently a delegate to the Chicago diocesan convention, and ready at all times to serve on diocesan committees and to aid diocesan enterprises, he was one of the trustees of the endowment fund of the diocese, and also was elected a Chicago deputy to the General Conventions of 1910 and of 1913, both of which Conventions he attended throughout.

Catholic-minded in Churchmanship, he was a faithful and reverent communicant. Generous in deed as well as in thought, his benevolences reached into many an avenue of charitable work in all parts of Chicago. He leaves a widow and two sons, both of whom are married, Philip Ferguson of Chicago, who married a daughter of Dean De Witt of the Western Theological Seminary, and Royal Duncan, residing in San Francisco. His loss is mourned not only by family and friends, but by parish and diocese as well.

In the midst of our own especial sorrow, we, who were his close fellow-workers in the Church of the Redeemer, Chicago, thank God for the stimulus of his high example and pray for the rest and growth of his soul in Paradise the blest.

JOHN HENRY HOPKINS, *Rector.*
ARTHUR DOLE, *Warden.*
COURTENAY BARBER.
WILLIAM B. CARPENTER.
ZELOTES E. MARTIN.
HERBERT E. RICE.
FRANK K. ROOT.
CLARENCE D. TURNER.
ARTHUR WYMAN.
JOHN LEEMING.
Vestrymen.

Chicago, St. James' Day, July 25, 1915.

KATHARINE EMILY TYSON

TYSON.—Entered into rest on July 13, 1915, KATHARINE EMILY TYSON, wife of the Rev. Stuart L. Tyson, mother of twelve living children.

Jesu, mercy!

She was born March 28, 1871, and married on St. Mark's day, 1895. A good, devoted, Christian wife and mother, she sought to do the will of her heavenly Father and to live her life as in His presence.

MALCOLM MANSFIELD SMITH

In loving memory of our beloved son, MALCOLM MANSFIELD SMITH, July 28, 1914.

CAUTION

BRENNAN.—Caution is suggested in connection with a young man calling himself TOM BRENNAN, who is said to be wanted in Auburn, N. Y., for alleged theft. He is of medium height, slight, smooth shaven, and has presented to the clergy a Baptismal certificate from Christ Church, New Haven, Conn. Is talkative and well informed in Church matters. Further information will be given by Rev. GUY P. BURLESON, 9 Jefferson street, Auburn, N. Y.

RETREATS

HOLY CROSS, N. Y.—A retreat for clergy at Holy Cross, West Park, N. Y., beginning Monday evening, September 20th, and closing Friday morning, September 24th, will be conducted by the Very Rev. Dean Vernon. Apply to GUESTMASTER, Holy Cross, West Park, N. Y.

NEW HAMPSHIRE.—A retreat for women will be given in St. Luke's House (the Sisters S.D.C.), Portsmouth, N. H., September 17th to 20th, beginning with Compline on the first evening and closing with Mass on the morning of the 20th. Conductor, Fr. P. Gavan Duffy, S.D.C. For particulars address the SISTER MAUD CLARE, S.D.C., St. Luke's House, Dennett street, Portsmouth, N. H.

SPRINGFIELD.—The annual retreat for the clergy of the diocese of Springfield and others who may wish to join them will be held at Champaign, Ill., September 7th to 10th. Conductor, the Very Rev. Selden P. Delany, D.D. Clergy desiring to be present are asked to send their names to SECRETARY, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

SPRINGFIELD.—The annual retreat for Churchwomen will be held at Champaign, Ill., September 11th to 14th. Conductor, the Bishop of Springfield. Those who wish to take part in it are asked to write to SECRETARY, Diocesan Rooms, Ridgeley Building, Springfield, Ill.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST, unmarried, who can sing Mass and preach acceptably, and is successful with the Sunday school, wanted as assistant in a Catholic parish in the East. Address F. F. F., care LIVING CHURCH, Milwaukee, Wis.

MUSICAL YOUNG PRIEST, single, who can sing well, for Catholic parish in New York. Must also be expert typewriter and stenographer. Stipend $1,500. Address "MUSICAL," care LIVING CHURCH, Milwaukee, Wis.

YOUNG CATHOLIC PRIEST wanted for New York parish. Stipend $1,000 per annum. Must be musical. Address MUSICAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, high ability and references, desires work with Catholic priest within reasonable distance of New York but not on coast. Would be curate to congenial priest, at very moderate stipend. Address SACERDOS, care LIVING CHURCH OFFICE, 11 West Forty-fifth street, New York City.

PRIEST, married, Catholic, seeks parish or city curacy. Experienced, highest references. Address PRESBUTEROS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

GRADUATE NURSE for permanent work in small Church Home near New York, particularly qualified to care for babies. Moderate salary, good home, personal interview required. Address ARAS, care LIVING CHURCH, Milwaukee, Wis.

COMPANION. Professor's wife needs companion. Help care for mother. Light work. Comfortable home and reasonable remuneration. References required. Box 154, Agricultural College P. O., Mississippi.

CHURCHWOMAN wanted as teacher in Indian school in South Dakota. Also, Churchwoman as matron for girls. Salary moderate. Write to PRINCIPAL, St. Mary's School, Mission, S. D.

THOSE THINKING of the ministry, missionary, or kindergarten work address ARCHDEACON WINDIATE, Nashville, Tenn.

POSITIONS WANTED—MISCELLANEOUS

HOUSE MOTHER, HOME MAKER. A lady of refinement desires position in widower's family where servant is kept, or in boarding school, as house mother, home maker, housekeeper, or to take charge of invalid's home, as cheerful companion and housekeeper. Best of references. H. G. E., care LIVING CHURCH, Milwaukee, Wis.

THE REV. E. CAMPION ACHESON, Middletown, Conn., desires to recommend for the position of teacher a young lady recently graduated from the University of Maine. She is able to teach Latin, German, Mathematics, Physics, and English. She is a communicant of the Church.

CHURCHWOMAN, a widow of refinement, wishes a position in a widower's family as managing housekeeper. References exchanged. Address MRS. C. B. VAN HOONBEKE, 1314 Octavia street, San Francisco, Calif.

KINDERGARTNER would correspond with institution, hospital, parish, private school, or family. New York City. Address KINDERGARTNER, care LIVING CHURCH, Milwaukee, Wis.

PRACTICAL, conscientious, matron and housekeeper who loves children, desires position in institution or private family. Address BURTON, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIR DIRECTOR wishes change. Experienced in training boys' voices. Communicant; best references. Address F. E., care LIVING CHURCH, Milwaukee, Wis.

A DEACONESS, efficient and experienced in Catholic parish and mission work, desires new field. Address ECCLESIA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST will substitute in New York or Brooklyn during August and September. Reference. Address M. L. ROOT, 248 Jefferson avenue, Brooklyn, N. Y.

EXPERIENCED TEACHER, successful parish and mission worker, desires engagement. S4, care LIVING CHURCH, Milwaukee, Wis.

POSITION as House Mother. High references. Address ELIS, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

FULL SET DOSSAL CURTAINS in all the ecclesiastical colors. Violet in best embroidered broadcloth; red and green, in silk plush; white, in cloth of gold. Formerly used in Christ Church, Troy. Write MRS. PETER BLACK, 1823 Seventh avenue, Troy, N. Y.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs andf Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

EIGHTY HYMNS with music, from Church Hymnal, for Sunday school, home, summer services, etc. $5 per hundred. Sample postpaid, 10 cents. PARISH PRESS, Ft. Wayne, Ind.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue. Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address, 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

LITERARY

IN PREPARATION, a book of "DAILY MEDITATIONS" by FATHER HARRISON, O.H.C., to be published before Advent, the number of volumes to be according to subscriptions, which are now being received. Address ST. ANDREW'S, Sewanee, Tenn.

FOR SALE—MISCELLANEOUS

FOR SALE.—McIntosh Stereopticon not used a dozen times, good as new; also Light outfits and slides. Address LANTERN, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

CHOIR SCHOOL

A CHOIR SCHOOL for boys will be organized in connection with the Church of the Messiah, Rhinebeck, N. Y., and opened the second week in September. Board, lodging, and good schooling will be offered in return for chorister service. Candidates must not be under 9 or over 13 years of age. Beautiful situation in the country. Apply to NORMAN COKE-JEPHCOTT, 58 Fair street, Kingston, N. Y.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

ST. MARGARET'S School of Embroidery, Boston, Mass., closed from June 15th to October 1st, 1915. Letters can be sent to SISTER THERESA, St. Margaret's Convent, South Duxbury, Mass.

APPEALS

GENERAL CLERGY RELIEF FUND

Hundreds of old and disabled clergy, widows, and orphans need definite and loving help. $30,000 each quarter.

ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:
- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of the Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS:
- Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1628 Chestnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
- Wm. Ballantyne & Sons, 1409 F St., N. W.
- Woodward & Lothrop.

BALTIMORE:
- Lycett, 317 North Charles St.

STAUNTON, VA.:
- Beverly Book Co.

ROCHESTER:
- Scranton, Wetmore & Co.

TROY, N. Y.:
- A. M. Allen.
- H. W. Boudey.

BUFFALO, N. Y.:
- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

CHICAGO:
- LIVING CHURCH branch office, 19 S. La Salle St.
- The Cathedral, 117 Peoria St.
- Church of the Redeemer, Washington Ave. and 56th St.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
- Grace Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN, & CO. New York.

The Religious Education of the Child. With special reference to Sunday school work. By Robert R. Rusk.

Notes on the Absolution of the Sick and Dying. By the Rev. E. C. Linton. Price 90 cts. net.

The New Testament Doctrine of the Holy Communion. By the Rev. G. Estwick Ford, B.A., Vicar of Bilston. Second edition revised and enlarged. Price 60 cts. net.

D. APPLETON & CO. New York.

Citizens in Industry. By Charles Richmond Henderson. Price $1.50.

E. P. DUTTON & CO. New York.

The Lore of the Wanderer. An Open-Air Anthology. By George Goodchild. The Wayfarers Library. Price 40 cents net.

Prophets, Priests and Kings. By A. G. Gardiner. The Wayfarers Library. Price 40 cents net.

The Private Papers of Henry Ryecroft. By George Gissing. The Wayfarers Library. Price 40 cents net.

The Widow Woman. By Charles Lee. The Wayfarers Library. Price 40 cents net.

STURGIS & WALTON CO. New York.

The Orthocratic State. By John Sherwin Crosby. Price $1.00.

THE YOUNG CHURCHMAN CO. Milwaukee.

Christi Imago, or *The Christed Life.* Thoughts for the Sundays of the Christian Year. By Herbert Cushing Tolman, Ph.D., S.T.D., LL.D., Dean and Professor of Greek, Vanderbilt University. Hon. Canon, All Saints' Cathedral, Milwaukee. Price $1.00 net.

OXFORD UNIVERSITY PRESS. New York.

Pulpits, Lecterns, and Organs in English Churches. By J. Charles Cox, LL.D., F.S.A. Author of *Churches of Derbyshire* (4 vols.), *Churches of Cambridgeshire, Churches of Cornwall, Churches of Cumberland and Westmoreland, Churches of the Isle of Wight, Churches of Nottinghamshire, How to Write the History of a Parish, Churchwarden's Accounts, Parish Registers, Church Furniture, Royal Forests of England, Sanctuaries,* etc. With 155 illustrations.

BULLETINS

JAMES V. BROWN LIBRARY. Williamsport, Pa.

Eighth Annual Report. 1915.

PAMPHLETS

JAMES H. DILLARD. Box 418, Charlottesville, Va.

Sketch of Bishop Atticus G. Haygood. By Rev. G. B. Winton, D.D. The Trustees of the John F. Slater Fund. Occasional Papers. No. 16.

NORTHWESTERN PUBLISHING HOUSE. Milwaukee.

Why the Congregational Meeting? By William Dallmann. Published by Resolution of the Congregation. Second Edition. Price 5 cts.; per 100, $2.50.

Luther and Our Fourth of July. By William Dallmann. Price 5 cts.; per 100, $3.50.

YEAR BOOKS

Christ Church Cathedral and the Cathedral House. Louisville, Ky., 1915.

Year Book of Emmanuel Parish, Cleveland, Ohio. 1914-1915.

THREE YEARS were required to build the *Lusitania*, and only three months to construct the torpedo which in three minutes sent her to the bottom of the sea. The *Lusitania* was 900 feet long; the torpedo only fourteen. How easily and speedily the work of destruction can be accomplished! But the work of construction requires much of time, thought, and expense.—*Biblical Recorder.*

THOU WILT always rejoice in the evening, if thou hast spent the day profitably.—*Thomas à Kempis.*

THE CHURCH AT WORK

BISHOP WEBB DEDICATES A TABLET

ON ST. JAMES' DAY the Bishop of Milwaukee preached and dedicated a tablet to his grandfather, Dr. Dorr, in St. James' Church, Amesbury, Mass. The tablet, which was made from the metal of the bell of the old church, destroyed some years ago by fire, and which was given by Dr. Dorr in memory of his son, bears the following inscription:

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
BENJAMIN DORR, D.D.
BORN AT SALISBURY POINT, 1796
DIED IN PHILADELPHIA, 1869
HE LOVED THIS PARISH
AND WAS ONE OF ITS BENEFACTORS
R. I. P.

Dr. Dorr was the first secretary of the Domestic Committee of the first Board of Missions, and afterwards rector of Christ Church, Philadelphia, for thirty-two years. In 1839 he was elected Bishop of Maryland and declined. Bishop Kemper was then elected and he declined. Salisbury Point, where he was born, is now part of the town of Amesbury. The rectory of St. James' Church was built with money that he left to the parish, and there are many memorials of members of the family. In the Dorr homestead is a dining table around which the entire House of Bishops has dined—when they were but twelve in number.

PROSPERING COLORED WORK IN FLORIDA

ST. PHILIP'S CHURCH, Jacksonville, is the largest church organization among the negroes of the diocese of Florida. On Wednesday evening, June 23rd, the beautiful new pipe organ recently installed was formally opened with an organ recital. Miss Bertha M. Foster, the organist of St. John's Church, Jacksonville, the largest parish in the diocese, was at the organ. Vocal selections were rendered by the choir. The Bishop was present and addressed the large congregation which taxed the seating capacity of the church. The installing of this instrument is another step in the steady march of improvements which have characterized the work of St. Philip's under the charge of Archdeacon Spatches.

During the past year the people of St. Philip's have built a school which they expect to open in September. Sufficient money has not however been raised to furnish this school. Several of the parishes of the diocese contributed toward a fund for this purpose last month, but there is still needed about $100. It is hoped that this can be raised in time to open at the date already fixed.

WORK IN CANAL ZONE

BISHOP KNIGHT, who has just completed a visitation of our churches in the Canal Zone, says: "During my visitation, I ordained one deacon, consecrated one church, and confirmed 169 persons. We have nine missions now in the Isthmus, most of which are likely to remain as permanencies. We have resident three priests and one deacon. The American work is liable to fluctuate as employees come and go with the army and canal work; but the negro element will probably prove more suitable, for those who receive employment are satisfied, and are far better provided for than they are in their native islands." Among those confirmed by the Bishop were three inmates of the leper colony at Palo Seco, where regular services are maintained.

MEETING OF CENTRAL COUNCIL OF THE G. F. S.

THE EXECUTIVE COMMITTEE of the Girls' Friendly Society has set the date for the next central council, which will be held in Worcester, Western Massachusetts, from November 3 to 9, 1915.

A FLOURISHING ITALIAN WORK

THE CONGREGATION of St. Mary's Church (Rev. D. A. Rocca, rector) at Wind Gap, Pa., is steadily increasing both as to its Italian and American membership. The Rev. Mr. Rocca is helped by his son, Louis N., who is a student at Lafayette College and a candidate for holy orders, and by his untiring wife. The large Sunday school is composed of American and Italian children and is also increasing. Italians from neighboring towns, villages, and farms frequent the services and bring their children to the font, recognizing

ST. MARY'S CHURCH, WIND GAP, PA.

St. Mary's as their church. The Americans are interested in the little church and willingly help their foreign brothers in their moral and spiritual uplift. The Sunday school is conducted in English and services are held in both languages. The Bishop of the diocese has officially visited the church twice. On January 24th he dedicated it before an immense crowd and confirmed and received large classes of candidates of both nationalities. The Rev. Mr. Rocca and wife have had erected a beautiful white marble monument in front of the building in memory of their departed children. It was fitly dedicated on Memorial Day before a very large assemblage. There are held three services weekly, beside the Sunday school, and the missionary is planning to add a fourth service, at 9 A. M. every Sunday, exclusively for the Italians, as the 10:30 service is not convenient for them. The missionary is also planning to begin a Sunday school in West Bangor, where there are hundreds of Italian children without proper religious training. In West Bangor Mr. Rocca has secured a large tract of land, which the diocese now owns, which is to be used as a cemetery. It was given by Mr. Nicola Gentile. There is also another plot for building a suitable chapel. Mr. F. M. Kirby, a generous Churchman of Wilkes-Barre, Pa., has presented the Rev. Mr. Rocca with a well equipped Ford automobile to help him in his very extensive missionary work in the Slate region of Northampton county and through the diocese.

ARTIFICIAL LIMBS FOR SOLDIERS

THE WAR Relief Clearing House of New York City is in receipt of a very urgent appeal from Paris for "artificial limbs" for maimed soldiers, as the time has arrived when artificial limbs may be adjusted to those who suffered amputation in the early months of the war. Most of these men are rendered necessarily idle on account of their infirmity, and their idleness results in one, and perhaps two, most undesirable consequences—they cease to be self-supporting and are likely to be reduced to beggary.

There are in France, as a result of the present war, more than seven thousand men in need of artificial limbs. When all manufacturers of artificial limbs are at work, the output in France is indeed very small and inferior to the limbs made in America, and arrangements have been made to enable manufacturers of artificial limbs in America to properly fit them to individuals in France.

Any organization, society, or individual wishing to assist may send contributions of cash to the War Relief Clearing House, 15 Broad street, New York City, and it will be used for the purposes specified by the contributor.

CANADIAN BISHOP VOLUNTEERS AS CHAPLAIN

BISHOP DE PENCIER of the Canadian diocese of New Westminster has volunteered for service as a chaplain at the front. Commenting on his action, the Toronto *Church Life* says he is eminently qualified for such a work, but also calls attention to the fact that he is now giving episcopal supervision to at least one diocese besides his own, and asks who will care for his clergy and their people if he goes. The Bishop wishes to be chaplain to the new British Columbia regiment now being raised, the Sixty-second Battalion.

BUILDING UNDER DIFFICULTIES

We have a hospital under construction at Fort Yukon, Alaska. Because of unforeseen conditions arising from the war it seemed impossible to find the means with which to finish it. The doctor in charge called a council of the people, explained the situation to them and asked for help. "They responded nobly," he says, "and as a result gave 150 days of labor, not one native refusing. There is no question that we shall complete the hospital this fall." Is not this a fine spirit coming at a time when the natives are practically destitute?

DEATH OF JAPANESE EDUCATOR

Word has been received at the Church Missions House of the death on May 21st of Professor Tamura, the principal of the girls' high school of the City of Peace, formerly known as St. Agnes' School, Kyoto, in an illness of only twenty-four hours. Bishop Tucker says of him: "He was a faithful worker and a consistent Christian, absolutely honest, and untiring in his efforts to promote the welfare of the school."

FLORIDA CHURCH CONSECRATED

Sunday, June 27th, Bishop Weed consecrated Christ Church, St. Andrew's Bay, Fla., which has just been completed through the efforts of the Rev. J. William Foster, D.D., rector of St. Luke's Church, Marianna. Fifteen years ago the Bishop confirmed a few people at St. Andrew's, using the Presbyterian church for the service, and he has paid several visits to this locality since then. During the past five years Dr. Foster has been going regularly once a month to St. Andrew's and the congregation continued to grow until it became necessary to build a church. This was accomplished with the assistance of friends in the North.

On the Sunday of the consecration three grandchildren of the donor of the church lot were baptized. After the consecration two persons were confirmed. During the afternoon another man asked to be confirmed, and this was done at five o'clock.

The church stands on a lot facing east and west, one block from the water. It is on Gothic lines, simple and dignified in appearance. Provision has been made for the future enlargement, when necessary. A large cross surmounts the front entrance. Within are the font, standing near the door, a neat altar, credence table, Bishop's chair, prayer desk, lectern and organ, besides the pews. Altogether it is a well built and well furnished church and the rector and people of the little community deserve a great deal of credit.

EIGHTIETH ANNIVERSARY OF BALDWINSVILLE (C. N. Y.) PARISH

Grace Church, Baldwinsville, diocese of Central New York, organized Monday, July 27, 1835, celebrated the eightieth anniversary of its organization with lively interest on Sunday, July 25th, and Tuesday, July 27th. The Bishop of the diocese had charge of the services on Sunday, celebrating the Holy Communion at 7:30 A. M., assisted by the rector of the parish, the Rev. Charles S. Champlin, and the Rev. W. W. Raymond, a large congregation being present. At 10:45 A. M., Morning Prayer was said and the Bishop preached a forceful sermon both historical and prophetic. The Rev. James Malcolm-Smith, a former rector, was in the chancel during this latter service. Tuesday, July 27th, the exact date, was made a jubilant festival occasion, the Holy Communion being celebrated by the rector at 7:30 A. M. At 8 P. M., with visiting clergy in attendance, Evening Prayer was said and a historical sermon delivered by the Rev. William M. Beauchamp, D.D., of Syracuse, who had been rector at Baldwinsville from 1865 to 1900, thirty-five years.

A reception in the parish house followed this service.

The Rev. Messrs. Richard Salmon of Geddes, Theodore M. Bishop of Fulton, George B. Engle, active later in Indianapolis, Ind., and the Rev. Dr. Henry Gregory of Syracuse were the first missionaries. The frame church building—enlarged and improved for present use—was completed in 1860. The Rev. Dr. W. M. Beauchamp was the first actual rector, 1865-1900; the Rev. J. E. Ramsdell, 1901-1907; the Rev. J. Malcolm-Smith, 1907-1913; the Rev. Charles S. Champlin, 1914; continuing to do a prosperous work with vigorous energy.

THE "BISHOP OF WALL STREET" ON MISSION

The Rev. William Wilkinson of Trinity parish, New York, "Bishop of Wall Street," says the *Southern Churchman*, has just closed another memorable mission in Christ Church, Pulaski, Va. (Rev. C. E. A. Marshall, rector). Much of the success of the mission is due to the support of the local paper of the town, the editor, who, by the way, is a Methodist minister, kindly offering to publish the coming of Mr. Wilkinson. Soon after Mr. Wilkinson had commenced his services requests from near-by towns began to come in asking that he would visit them and make addresses. The help of the automobile was found to be indispensable, and by this means addresses were made in these towns, on the streets, in the church, and before the students of summer schools. In the morning the missioner would get into his car with his helpers. Soon, in a town twenty miles away, the "honk, honk" of the automobile would announce his arrival, the expectant congregation would gather, the address or sermon, whichever had been agreed upon, be given, and a mid-day lunch would be found awaiting the party at the home of some hospitable Churchman. At one home, after lunch, the sacrament of Baptism was administered to a child living far from the parish church. Then into the automobile again and off to the next town, where the Methodist church was opened to us, there being no Episcopal church there. At the appointed time in the evening Mr. Wilkinson was back in Pulaski to hold his services on the street and in the church.

LOS ANGELES CHURCH DEDICATED

The new church building of St. Mark's mission, East San Diego, Calif., was used for the first time on St. James' Day. The first service was a celebration of the Holy Communion at 11 o'clock, the Rev. Marcos E. Carver, priest in charge, being the celebrant. In the afternoon, at 4 o'clock, there was a dedicatory service, at which the attendance exceeded the seating capacity. Assisting the priest in charge at this service were the Rev. Charles L. Barnes, rector of St. Paul's Church, San Diego, and Dean of the San Diego convocation; the Rev. Hector E. Clowes, priest in charge of St. Matthew's Church, National City; and the Rev. C. Rankin Barnes, summer assistant at St. Paul's, San Diego. After Evening Prayer there was a sermon by the rural dean, and an address by the priest in charge. The work in East San Diego, a new community, was begun by Mr. Carver on June 20, 1913, when the first service was held in a private house. This was soon outgrown, and for a while services were held in a moving picture hall. Eventually a friend of the mission presented it with a lot. This, however, was not centrally located, and the congregation decided not to rest satisfied with it. So this lot was traded in for a finely located corner, 50x75 feet, the Women's Guild undertaking to raise the additional $750 necessary. The Church Extension Society of the diocese then gave the mission a grant of $550 toward the erection of a new church. The congregation felt it impossible to put up an acceptable building if this appropriation were divided between material and labor, and so determined to provide the labor themselves as much as possible. For example, when the foundation was being laid, Mrs. Carver, the wife of the missionary, distinguished herself by holding the hose all day as the concrete was being mixed. As soon as the foundation was hard a number of men donated a day's labor, and before that day was over the complete frame of the church was up. Thereupon some of these same men volunteered to work at half rates, and before long the building was usable. Hence those interested in the mission feel that the original $550 went a long way. The church is white plaster without, a type of building suitable for Southern California.

On the opening day there were no windows as yet, and the congregation occupied either rough benches or chairs borrowed from the above-mentioned moving picture house, but all were happy in the joy of having their own church in which to worship, and no one minded either narrow seats or a lively breeze. Windows, however, can soon be provided, and a number of pews have already been promised. A beautiful altar cross has been presented by Mrs. Joseph E. Johnson, wife of the Bishop of the diocese.

DEATH OF ATLANTA PRIEST

The Rev. Tullius C. Tupper, D.D., chaplain for fifteen years of the United States prison, Atlanta, Ga., died suddenly July 27th in Nashville, Tenn., of apoplexy, while on a visit to his son, in his sixty-ninth year. The funeral service was held in the chapel of the prison, Bishop C. K. Nelson officiating.

Dr. Tupper was a beloved chaplain among the prisoners and officials, and had been prominent for many years in Atlanta's Church life, having been for four years rector of St. Philip's. He was a Shriner, Confederate veteran, and Knight Templar. He served through the Spanish-American war as chaplain of an Ohio regiment, and was rector of churches in Little Rock, Ark., and Leavenworth, Kansas.

He is survived by his wife and the following children: Mrs. W. D. Hunter, Atlanta; Mrs. Robert S. Barrett, Alexandria, Va.; T. C. Tupper, Jr., St. Louis; Vernon S. Tupper, Nashville; Clifton Tupper, San Antonio; Mrs. C. C. Blacknall, Ft. Worth; Vivian Tupper, Atlanta; Mrs. G. M. Seewald, Memphis; Lamont Tupper and Noland Tupper, New York.

MEMORIALS AND GIFTS

A beautiful brass ewer and stand for same has been presented to St. Paul's Church, Peoria, Ill., as a thank offering for recovery from serious illness. The name of the donor, by request, is withheld.

By the will of Elizabeth Chapman of Palmyra, N. Y., who died on April 11th, $100 is left to the Gillespie Fund of Zion Church, Palmyra, a like sum to the diocese of Western New York for domestic missions, and the same for foreign missions.

St. Paul's Church, Albany, N. Y. (Rev. Roelif H. Brooks, rector), has received a gift of $20,000 in bonds from Mrs. A. N. Brady and her children as an endowment fund for the care and maintenance of the "Flora Brady Gavit Memorial Organ" recently presented to the parish. One half of the income will be set aside to accumulate into a fund to furnish a new organ when such becomes necessary, and the other half for the repair, tuning and gen-

eral upkeep of the present instrument. This makes an unique gift in that it makes the organ a perpetual memorial.

SUNDAY, July 25th, there was dedicated in the new St. Stephen's Church, Ridgefield, Conn., a large stained glass window, "Christ Blessing Little Children." This window, designed by Frederick Stymetz Lamb and executed in the Lamb studios of New York, is a three-light window, its central feature being the figure of Christ blessing little children, flanked right and left by the kneeling and standing figures of the mothers. Under the left light is a panel bearing the word PEACE, balanced on the right by the word HUMANITY, while the central panel carries the personal inscription as follows:

In loving memory of
CLARA ALSOP RUSSELL
and
SAMUEL WADSWORTH RUSSELL

The donor of the window is Mrs. F. E. Lewis of Ridgefield.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Summer Quiet—Preparation for Provincial Synod

NO NEW works of any magnitude are being undertaken in this diocese this summer; but the activities of the diocese are by no means entirely suspended by reason of the vacation period.

PREPARATIONS for the coming meeting of the Synod of the Eighth Province are being energetically pushed ahead.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

A Communicants' League—An Anniversary

TRINITY CHURCH, New Haven, has a feature in Sunday school extension work known as the Communicants' League, which stands for the conservation of the boy and girl communicant for the Church of to-morrow. Taking the Confirmation classes of two preceding years as a basis, about a year ago this Communicants' League was formed. It is divided into two branches. "A" includes all communicants under the age of eighteen years; "B" all over eighteen years. Each applicant is asked to sign the rules of the League, which are six in number. Each member is given a certificate of membership. The annual meeting is held one week following the Bishop's visitation, at which time the members of the year's Confirmation class are welcomed and received as members. The members once a month come to church for a service of definite instruction. During the past winter this consisted of a course in Church History, and during the summer the Prayer Book is being studied. The League has about eighty members. On the third Sunday in the month throughout the year the members of the League come to the early celebration for their corporate Communion. The value of the League lies in the fact that it is a Confirmation class that never disbands and in this way it is hoped in the course of time all future communicants will be in a Confirmation class all the year round.

ST. MARK'S PARISH, New Britain, observed Sunday, August 1st, the sixteenth anniversary of the Rev. Harry Innis Bodley's rectorship. A speeial feature of the observance was the rector's sermon. These sixteen years have offered a wonderful opportunity and Mr. Bodley has taken full advantage of them, as is attested by the present condition of the parish, notably the large increase in membership. New Britain was much smaller sixteen years ago than it is now. During these years Mr. Bodley has seen to it that the growth of the city and the attendant cultivation of industries was not allowed to outdistance the progress of his work among the people, and it is to his credit that the present size and condition of his parish are such as they are. St. Mark's property is located on one of the finest sites in the city, just off from the business section. Steps are being taken to replace the present wooden buildings with a handsome stone church and parish house.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

School of Religious Instruction

THE DIOCESAN board of religious education has been planning for some months for a Church School of Religious Instruction. There will be a mass meeting in the interest of religious education in the Cathedral, Tuesday, October 12th, at 8 P. M., with an address by the Rev. James Wise of St. Louis. The school will be held in the Cathedral house every Wednesday, for ten weeks, from 8 to 10 P. M., beginning October 13th.

The officers, faculty, and subjects taught will be as follows: The Rev. F. W. Hardy, principal; Miss Edith Campbell, secretary and treasurer; the Rev. J. M. Owens, "The Gospels and the Life of Christ"; the Rev. R. L. McCready, "The Catechism and Christian Doctrine"; the Rev. D. C. Wright, "The Old Testament"; the Rev. H. S. Musson, "Church History"; Miss L. L. Robinson, "The Apostolic Church (Acts and Epistles)."

MAINE

ROBT. CODMAN, D.D., Bishop

Summer Visitors

THERE is little reason to doubt that there are more Church people spending the summer in Maine this year than ever before in the history of the Pine Tree State. While the scenic and climatic attractions of the state continue annually to increase the number of summer visitors, the number is doubtless larger this season than it would have been, had it not been for the great war. The House of Bishops is well represented. Bishop Lawrence has been at Bar Harbor during July, though he has planned to spend August on the Pacific coast. Bishops Greer of New York and Brewster of Connecticut are at Northeast Harbor; Bishop Atwood of Arizona at Winter Harbor; Bishop Edsall of Minnesota at York Harbor; and Bishop Francis of Indianapolis at Falmouth Foreside, near Portland. Other clergy and their places of sojourn are as follows: The Rev. Drs. R. F. Alsop of Brooklyn, N. Y., and E. M. Jefferys of Philadelphia, and the Rev. S. S. Drury, L.H.D., of St. Paul's School, Concord, N. H., Northeast Harbor; Dean Beekman of the Pro-Cathedral, South Bethlehem, Pa., and A. Leffingwell of Milford, Conn., at Bar Harbor; the Rev. P. W. Sprague of Boston, Mass., York Harbor; the Rev. John Fearnley, Burlington, N. J., Ogunquit; the Rev. G. A. Ottmann of Palm Beach, Fla., Kennebunkport; the Rev. J. M. Ericsson of Yonkers, N. Y., Prout's Neck; the Rev. Messrs. Charles Arndt of Germantown, Pa., and Gilbert Pember of Ridley Park, Philadelphia, Orr's Island; the Rev. Messrs. G. L. Richardson and H. D. Cone of Philadelphia, Southport; the Rev. Messrs. G. M. Brinley of Concord, N. H., and E. C. Thomas of Hartford, Conn., Castine; the Rev. Dr. J. E. Freeman of Minneapolis, Minn., Sorrento; the Rev. M. L. Woolsey of Newark, N. J., Southwest Harbor; and the Rev. Messrs. H. E. Kelly of Bridgeport, Conn., and Frank Damrosch of New York City, Seal Harbor. The summer colonies at Bar Harbor, Seal Harbor, and Northeast Harbor, Mt. Desert, are made up very largely of Church people, and of the last named place, in particular, it may be said that probably three-fourths of the summer visitors attend the beautiful church of St. Mary's-by-the-Sea, the congregations in which were never larger than they have been this season.

MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

Bishop Thorneloe in Sault Ste. Marie

THE FESTIVAL of St. James, coming on Sunday, the 25th, was a great occasion for St. James' parish, in Sault Ste. Marie, it being the thirty-fifth anniversary of the founding of the church. There was a full attendance at the early and late celebration. At the 10:30 service the Most Rev. George Thorneloe, D.D., D.C.L., Archbishop of All Canada, preached a most interesting sermon. There was a special offering for the Emergency Fund of the Board of Missions.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

Summer Work of Bishop Biller—Water Found at St. Elizabeth's School—Indian Convocation

THE BISHOP, is, as usual, spending the summer in visiting the Indian reservation, and the more remote parts of the white field which cannot well be reached in winter. The constant rains have made traveling difficult

Why Meat Keeps Children Awake

Almost every one is familiar with the fact that infants and very young children should not be allowed fresh meat for supper. We have all noted that it disturbs their sleep, but few of us, probably, have stopped to inquire the physiological reason.

According to scientific authorities, the explanation lies in the fact that fresh meats contain a stimulating or refreshing substance known as xanthin (pronounced zan-thin), which is the refreshing principle of tea and the meat extracts that we sometimes use to relieve fatigue. The bodies of young children and of all young animals also contain a large proportion of this xanthin and when more is added in the form of meat for supper the rest of the child is disturbed and dreams come to break the restfulness of sleep. The bodies of older children and of adults also contain more or less xanthin, but as age advances the quantity grows smaller and in old age there is little xanthin left. This interesting information in regard to xanthin also explains the characteristic vivacity, alertness, and energy of childhood, and the soberness or moroseness of old age. Metaphorically speaking, xanthin is the fire of youth and as we grow older we gradually lose our vivacity with our xanthin.

This leads to another explanation, viz.: why infants and very young children should not be allowed coffee, tea, and Coca-Cola, for these beverages contain a form of xanthin known as caffein, which refreshes the tired nerves and muscles and, therefore, keeps the child awake. Like meat, they are good for adults and are the most efficient and wholesome means of refreshing mind and body, but like meat they disturb the rest of children, for the body of the child already possesses a sufficient supply of xanthin.

This, in turn, leads to still another explanation for we can now understand why beef tea, coffee, tea, and Coca-Cola have the same effect in the relief of fatigue, though they differ so widely in flavor and appearance. We can understand why the human race has come to depend upon these refreshing beverages as the most wholesome and efficient means of combating the injurious effects of physical and mental fatigue.

Desiring that the public shall fully understand the composition and character of their product, The Coca-Cola Company has issued a booklet containing the expert opinions of the world's leading scientists, explaining the wholesomeness and refreshing qualities of this popular temperance drink.

A copy may be had by addressing

THE COCA-COLA COMPANY
ATLANTA, GA.

all summer, but the Bishop has managed to keep every appointment.

THE MANY friends of St. Elizabeth's (Indian) School will be glad to know that fine water has at last been struck, at a depth of 2,035 feet. The flow amounts to over twenty-five gallons per minute. Thus ends the weary task of hauling water four miles. The well, which cost $5,000, and which is largely the gift of Eastern friends, will be marked by the inscription: "O ye wells, bless ye the Lord; praise Him and magnify Him forever."

THE ANNUAL Indian convocation will be held on Antelope Creek, Rosebud Reserve, from August 6th to 9th. It is expected that over two thousand Indians will be encamped. The Saturday will be observed as a memorial day to the late Rev. Hachaliah Burt, for forty-three years missionary among the Sioux. On the Sunday, John B. Clark, son of the missionary in charge of the Rosebud Reserve, and a graduate of Berkeley Divinity School, will be ordained deacon.

ON THE Fourth of July a class numbering fifty persons was confirmed in Christ Church, Lead. Lead has a population of about 6,500, all of whom are in some way connected with the famous Homestake gold mine.

SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Retreat for Clergy at Champaign

THE ANNUAL retreat for the clergy of this diocese will be held at Osborne Hall, Champaign, from Monday evening, September 4th, to the morning of the following Friday. The Very Rev. Selden P. Delany, D.D., of Milwaukee, will be the conductor. A day of conference will precede the retreat proper, the subjects being "Diocesan Synods," led by the Rev. Fr. Bull, and "The Nation-wide Preaching Mission," conducted by the Bishop. Silence will be observed throughout the retreat. Expenses of the diocesan clergy will be pooled, and equally divided. The total cost to each, including traveling, will not exceed $5. Extra-diocesan clergy will be welcomed, and their expense of attendance will be $3.50. Those who wish to attend should send their names to the Rev. J. C. White, 602 South Glenwood avenue, Springfield, Ill., by September 1st.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Choir Camps

TWO OF THE boy choirs of Chicago have spent their vacations camping in Michigan. The choir of the Church of the Advent camped near Paw Paw and the choir of Grace Church, Oak Park, camped on Bass River near Grand Haven. Twenty-four of the sixty-five members in the latter camp attended service in St. John's, Grand Haven, and sang in the choir July 25th. The boy soloist rendered a solo from memory. Probably the largest Church camp is Camp Hardy, 120 strong, conducted by the Rev. K. O. Crosby, in charge of Lawrence Hall, Chicago. It is situated on Little Blue Lake, seven miles west of Whitehall, Mich. While not a military camp the discipline is splendid, a signal from the policeman's whistle marshalling the boys in two companies for swimming or eating or chapel as the case may be. Here eighty boys receive the Holy Communion every Sunday morning, after a careful preparation. Father Crosby helps the little fellows in their struggles and their developing manhood. In this age of youthful gunmen, it is consoling to know that there is any system religious or secular that will produce results. One of our national problems is being quietly solved by Father Crosby with very meagre support fryom members of the Church. Help would be appreciated for this camp as also for the boys' Christmas. Lawrence Hall is able to point with pride to two graduates who seek the ministry, Mr. Charles Maddox, who enters Nashotah this fall, and Mr. Burt L. Smith who enters the Western Theological Seminary.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Parish and Rector Observe Anniversaries

ON ST. JAMES' DAY was celebrated the 62nd anniversary of St. James' parish, Buffalo, and also the 40th anniversary of the rectorate of the Rev. Chas. H. Smith, D.D. In his historical sermon on that day Dr. Smith stated that the first service in the parish was held in a blacksmith shop in 1854. As the congregation grew larger, property was bought where a wooden church was erected. The first rector was the Rev. J. L. Eaton; three other rectors served in turn until Dr. Smith was called. It was during his rectorate that the present stone church was built. Of most modest and retiring character, Dr. Smith on this his fortieth anniversary received recognition not only from his people and brother clergy but from the public press as well. One editorial states: "Dr. Smith deserves much from Buffalo, especially from the east and west side." Mission after mission has been organized, each developing into a healthy, prosperous, self-supporting parish by the untiring energies of Dr. Smith, whose work-day would serve well as an example to many of our younger clergy, for it begins at 6 A. M. and seldom ends before 10 P. M. Twenty calls a day is an average, so that it is no wonder that this rector is obliged to hold two sessions of Sunday school, one in the morning and one in the afternoon, in order to accommodate all the children of his flock. It is quite usual that two large confirmation classes in one year are presented to the Bishop at St. James', and a few years ago Dr. Smith also prepared and presented a large class of Syrians. Only last month he called for the Bishop at 8:30 A. M. to take him to confirm two persons in private. For many years Dr. Smith has served as assistant secretary of the diocese, on the diocesan board of missions, as a member of the financial board, and as a deputy to General Convention; he was also a member of the Standing Committee for a long term of office.

CANADA

Archdeacon Scriven Elected Bishop of Columbia —War Services—Mission Study—Cornerstones —Perpetual Prayer

Diocese of Algoma

THE RECTOR of St. John's Church, Port Arthur, has issued an appeal to the children and young people of the parish, urging them to attend Sunday school during the summer months. The time occupied by the lesson will not be long, he says, and tickets certifying attendance will be handed to each scholar present, which tickets will be collected at the end of the summer.—THERE WAS a very large attendance at the funeral of Mr. Aubrey White, Deputy Minister of Lands, which took place at Bracebridge, July 16th, at St. Thomas' Church. Archdeacon Cody was the preacher. Mr. White was a devoted Churchman and for his work in the Province "deserves," said his friends, "foremost rank among the makers of new Ontario."

Diocese of Athabasca

BISHOP ROBINS made a tour of part of his diocese during the month of June. He dedicated six churches, small buildings erected to meet the wants of the increasing population. At St. Andrew's Church, Lake Saskatoon, the Bishop confirmed a candidate who was leaving for the war. St. Andrew's, though only a small church, has had nine of its members join the army since the beginning of the war.

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Diocese of Calgary

AMONG THE amendments made in the constitution at the annual meeting of the diocesan Woman's Auxiliary was one "that all officers be communicants." The pledges and grants of money made by the Auxiliary remain as last year. The next annual meeting will be held at Lethbridge. A committee has been appointed to revise the constitution and submit the report to the next annual meeting.

Diocese of Columbia

THE VEN. AUGUSTINE SCRIVEN, M.A., Archdeacon of Vancouver and Canon of Christ Church Cathedral, Victoria, has been elected to be Dr. Roper's successor in the see of Columbia. Coming to Victoria in 1884, he has made himself thoroughly acquainted with the diocese over which he is now asked to preside.—MUCH SORROW is felt in Victoria at the sudden death of Mrs. Elenhirst, for many years recording secretary of the diocesan Woman's Auxiliary. She was an active worker and much beloved for her gentleness and goodness.

Diocese of Edmonton

BISHOP GRAY was the special preacher at some of the services held for the two battalions recruiting in Edmonton.—A PAPER on "Kikuyu," read before the Edmonton Clericus by Canon Boyd, provoked much discussion.

Diocese of Huron

A VERY impressive service was held in the open air at Carling's Heights, July 11th, in memory of the Canadians who have fallen in battle. The Rev. H. D. Peacock, chaplain of the Thirty-third Battalion, read the service. The preacher was Canon Tucker, rector of St. Paul's, London.

THERE WAS a very large attendance in St. James' Church, London, July 11th, on the occasion of the special sermon on "Christianity and the War," by the Rev. H. P. Westgate.—THE PREACHER at the memorial service in St. Paul's Cathedral, London, for the Canadians who, so far, have fallen in the war, was the rector, the Rev. Canon Tucker.

Diocese of Keewatin

THERE WAS a large congregation present in St. James' Church, Rainy River, July 4th,

(*Continued on page 544*)

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